1851.

ANDS' SARSAPARILLA,
In Quart Bottles,
e removal and permanent cure of all diseases
ising from an impure state of the blood,
or habit of the system.
value of this medicine is now widely known, and
ry day the field of its usefulness is extended. It
ved and highly recommended by physicians, and
d to be the most powerful and searching prepara-
m the root, that has ever been employed in med-
cine. Its operation extends to the remotest
the system, and consists in removing diseased
n the absorbing and secreting organs. In man,
seldom effects, unassisted, the cure of any viru-
ease, but requires the aid of a stimulant, altera-
combination of these three classes of medicinal
is highly desirable. All these properties are
d in this preparation; and instead of operating
rely upon the system, as they must necessarily
taken separately, they operate simultaneously,
perfect harmony when administered in this form.
e property strengthens the digestion, and im-
he appetite. Its alterative tendency carries off
umulations of morbid matter; and its antiseptic
e neutralizes the virus, by which the disease is

F BRONCHITIS, OR MINISTER'S SORE THROAT.

FAIR HAVEN, Mass., Aug. 22, 1850.
r. Sands:—I regard it but justice to yourselves,
anity to all similarly afflicted, to say that your
rilla has cured me of the chronic Laryngitis,
uld be difficult for me to describe the alarming
n of my throat and vocal organs, previous to the
your invaluable remedy. During nearly three
was forced to desist from the public duties of my
y; and having made use of a great variety of
d specifics, besides submitting to more than thirty
ly bal-ful emetic applications, I had abandoned
of relief, when, as a dernier resort, I was led to
of your Sarsaparilla.
erance was of no long standing, and had so obsti-
sisted the best medical skill, that I am reasonably
truly be said, my "faith hath saved me," for I
e; but I trust I feel in some appropriate degree
for the favorable result above named. I have
n able to attend to the duties of the pastorate
than a year, and having proved from actual
ence the thoroughness of the cure, I could not feel
o longer withholding this testimonial.
ou are at liberty to keep a bottle of your Sarsaparilla
e, and whenever exposed to colds or extra labor,
it as a preventive.
Very gratefully yours, S. C. BROWN,
Pastor of Centre st. M. E. Church
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B. & D. SANDS, Druggists and Chemists,
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d Canadas.
$1 per bottle; six bottles for $5. 146 52t

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(of any number) cast to order. Improved
Yokes, with moveable arms, are attached
Bells so that they may be adjusted to ring
d properly, and Springs also which prevent
ers from resting on the Bell, thereby injuring
sound. Hangings complete (including Yoke,
and Wheel), furnished if desired. The larger
the Bell is suspended, mimic of the Yoke bring
to a new position, and thus bringing the liver
upper in a new place; which is a desirable advan-
e; usage, as it diminishes the probability of
breaking, occasioned by repeated blows of the
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perience of thirty years in the business has
subscribers an opportunity of ascertaining the
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roughly tested, and found to be both IN-
LE and IMPERVIOUS to MOISTURE,
hort time, a coating as hard and appa-
ble as marble itself. The above article,
near Akron, Ohio, in its varied colors,
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churches it is particularly desirable, giv-
or brick a STONE coating, and rendering
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s Patent Fire-Proof Paint.

and only genuine article that can be sold
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WORTHLESS COUNTERFEITS, as
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worthless stuff, and endeavoring to sel
Paint. I have recently commenced thre
rties infringing on my rights, and am de-
cute every one I can detect. The gen-
ry powder or ground in oil, of different
all times be had at the General Depot,
T, NEW YORK, from the Patentee.
WILLIAM BLAKE.

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THE INDEPENDENT.

PUBLISHED FOR THE PROPRIETORS, "BUT AS WE WERE ALLOWED OF GOD TO BE PUT IN TRUST WITH THE GOSPEL, EVEN SO WE SPEAK, NOT AS PLEASING MEN, BUT GOD, WHICH TRIETH OUR HEARTS." BY S. W. BENEDICT

VOLUME III. NEW YORK, THURSDAY, NOVEMBER 6, 1851. NUMBER 153.

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EDITORIAL ARRANGEMENTS.

The editors of this journal are LEONARD BACON, JOSEPH P. THOMPSON, and R. S. STORRS, Jun. When Mr. STORRS entered the editorial *corps*, he reserved the right to withdraw from it whenever the paper should have become established. Except for the absence of Dr. BACON, he would therefore have done so at the commencement of this year. But in consequence of that absence he will continue to contribute as heretofore to our columns; being relieved, however, of all Editorial supervision and responsibility, except in the case of his own articles. These are designated by his initial, S.

The Assistant Editor is Rev. JOSHUA LEAVITT.

Rev. GEORGE B. CHEEVER, D.D., (C.) and Rev. HENRY WARD BEECHER, (✻) are enlisted as stated contributors to the editorial columns.

SELECTION.

The Slavery Question Simplified.

The question revived by the speech of Dr. Baird at the Evangelical Alliance, is twofold—the right of the British churches to refuse communion with the pro-slavery churches of America; and the method in which that right has been exercised. We propose to treat both of these considerations with all the calmness of which the subject will admit.

In few words, the position taken is this:—We Americans admit that we have among us a great evil; that a great many of our church-members are guilty of the sin of slave-holding. You refuse to hold communion with such. In so doing you are unjust, uncharitable, unwise—unjust, in that it was you who bequeathed to us the iniquity; uncharitable, in that you thrust from you men of devout hearts and pious lives; unwise, in that you defeat your own ends, by provoking us to recriminate upon the evils that exist among yourselves, to resent your dictation, to tolerate the wicked thing which we mourn over and intend to abolish. We might just as fairly—say the remonstrants—refuse communion with you on account of the drinking habits of Rum, some of you indulge; or of the State Church which, as a nation, you uphold.

Now here is a new position taken up—at least, we do not remember to have seen it put thus plausibly on any former occasion. *The sinfulness of slave-holding is admitted*—that constitutes the essence of the case; and that, we hold, nullifies the pleas that might otherwise have weight, and vitiates the comparisons instituted. To the recrimination, It is to you we owe the existence of slavery, it is always sufficient to reply, if we had retained power over you, we would have liberated the negroes of the Southern States with those of the Western Isles—to the allegation of equal evils among ourselves, it is open to reply, Act, so far as your conscience bids, towards us, as we now act towards you;—but the admission that slave-holding is a sin, cuts off the necessity of such replies. Take an illustration or two, supplied by the objectors themselves.

It is alleged that intemperance prevails among our ministers and church-members. Very well. If the *sinfulness* of the habit of excessive drinking be denied, those whom we invite to Christian fellowship may fairly refuse it unless our moral sentiment has attained a greater elevation and purity—if the *existence* of the habit be denied, there is a question of evidence, on which we may or may not be allowed the benefit of a doubt. But the moment we admit that intemperance *is* sinful, and that *it is* indulged, there would be no alternative—whatever our lamentations over the vice, whatever our promises of amendment—but to keep us separate till we have purged ourselves of the uncleanness.

Again, it is an American custom to point at the destitution of a large class of our population—the ignorance and wretchedness of local peasantry—the nameless vices of our towns—and to assert that these do not differ from in kind, and even exceed in degree, their peculiar reproach. Waiving the obvious reply, that there is a wide diversity between personal slavery and accidental poverty—between holding a man in degrading bondage, and suffering him to sink into pauperism—it is to be noted, as before, that there is no admission on our part, of personal sin in this matter. A sin it may be, but it is impersonal, so to speak. You cannot lay hand upon a churchmember, and say, *He* has hurled men by a voluntary act into hopeless misery—he keeps a village in darkness and squalor, from which he could release it by an act; he contributes by a specific quantity to the waves of sin that roll along your streets. When these precise allegations are made and proven, if genuine penitence be manifested—the penitence which abandons the sin as one would drop hot iron—the discipline of the universal church must be inflicted.

We might deal in the same manner with another illustration employed by Dr. Baird, much to the discomposure of some of his brethren. To regard membership of an Established Church as a personal sin in those who boast of and rejoice in it, is indeed judging one man by the conscience of another. "Whatsoever is not of faith is sin," is the brief but emphatic dictum of the Apostle. Without asserting that nothing is culpable which is not at the moment forbidden by the moral sense, or that a virtue under one dispensation may be a sin under the next, we may safely affirm that an admitted wrong can never be innocently performed. We repeat, therefore, that in deploring slaveholding as a sin, Dr. Baird admits the right and suggests the duty of Christian churches to cut off those who continue in its practice.

A word or two now on the second consideration—the best method of discharging this duty. But on this point we cannot consent to consult those on whom judgment has to be pronounced. It is as unreasonable to expect that the slaveholder should approve of any form of condemnation, as to couch that condemnation in words dictated by the slave himself. If he deny the sin, he has no right to ask that his feelings be respected in the controversy that may ensue—if he admit it, there is little room for variation in the mode of procedure required. We cannot do less, we have no right to do more, than renounce his fellowship. And no more has been done by the religious bodies of this country. Dissenting churches of nearly all denominations have simply refused to hear pro-slavery preachers, or to entertain slaveholding members. A milder form of protest, if it would have satisfied conscience on the one side, would have been no less offensive to the other. The result of the action taken by the Evangelical Alliance in 1846 is ample testimony to this effect. We are not concerned to defend that procedure—we joined in denouncing it at the time as culpably indecisive and feeble—yet the complaint is, that it was unreasonable, uncourteous, and cruel. What could be gentler than a recommendation to the American branch of the Alliance not to admit to membership slaveholders by their own consent? There is scarcely space between silence and such soft speech as this—yet we are told it has caused almost an entire failure of the movement in the United States. The Alliance is to be invited, we suppose, to withdraw the offense, and leave "local evils to local influence." Can anything be more anomalous than an association for the promotion of universal love jealously restricting the range of its moral power within geographical limits? Besides, the absurdity of local evils yielding to local influences! When pestilence hovers over a territory, is it "local influences" — miasma? or is it not rather the that disperse it? The Alliance free wind which is of no country! The Alliance would create an universal atmosphere of Christian love—but it must be an atmosphere that floats around the mountain tops of the "religious world" alone, filling with a luxurious medium of sight and sensation even the saloons of the pious man-stealer, but disdaining to visit the hut of the slave, and inspire him with the consciousness of equality in God and Christ.—*The London Nonconformist.*

CHOCTAW SLAVERY ILLUSTRATED.

The following letter of Rev. Cyrus Byington appeared in the *Journal of Missions* for October:

LETTER FROM MR. BYINGTON.

DEAR SIR:—I wish to say a few words about two ruling elders among the Choctaws. They both belonged to the Chickasaw church, most of the members of which are slaves; and they themselves were slaves. Their names were Simon and Daniel. The latter has been dead some years. I knew him from 1827 to the time of his decease. His mistress, a church member, was in the habit of assembling her family at night for prayers in her own room; and she looked to Daniel to conduct the services. After his death she mourned the loss of his godly influence. She told me that he used to govern and check the young negro boys, and keep them out of bad company, and from swearing and breaking the Sabbath. "I have many trials with them now," she said. This Daniel was a ruling elder in the church of God. We will rejoice that we had such a brother, now gone away to his Savior.

Simon lived more in his own way, after his master's death; and when I saw him he held religious worship in his own house. My strongest interest in him was created, when I first heard of his attending religious meetings, by invitation, away from home. He was obliged to hire a horse to ride, and to pay the hire, after his day's work was done, by sitting and digging out wooden bread-troughs.

His master was a full-blooded Chickasaw, but ignorant of the Christian religion. The time of his death drew near. He made his will. He had but one child, and although he had some brothers living near him, he appointed Simon the guardian of his daughter. This servant, faithful to his trust, took her to Mr. Potter's, and placed her in the Mount Pleasant school, and bound himself to pay for her board and clothing. These afterwards made a like arrangement with me.

In April, 1849, Simon came to Stockbridge as a ruling elder, to attend the meeting or our Presbytery. His ward was there. He counseled her, and paid a gold piece toward her board. At the request of my neighbors, he preached once while he was with us, much to our gratification. After the Presbytery adjourned, Simon went home, and I have not seen him since. I mention these facts that the Bible may be honored, and the good done by the American Board to the slave may be duly appreciated.

Yours, &c., C. BYINGTON.

We have received from a responsible source the following further particulars respecting "Simon."

For the Independent

THE CHOCTAW ELDER.

MESSRS. EDITORS:—For two or three years past, letters written by members of the Choctaw Mission have been published in various papers, east and west. Thousands have read them with interest. In that interest I have largely participated. But I have regretted that the writers had not time to be more particular. You will recollect a letter from Rev. C. Byington, recently published in the *New York Observer*, written in answer to the question—"Are the Choctaws civilized?" After reading his letter, in which important and interesting facts are stated, we inquired more anxiously than before—"Are the Choctaws civilized?" And now I have before me, in the October number of the *Journal of Missions*, a letter from the same writer. We are deeply interested in Simon and Daniel. We desire to hear more about them. We wish to know the circumstances of their conversion, something of their Christian character, and of Simon's present situation.

Some of those chattels down South are noble articles. I will relate to you a few incidents in the life of one of them. I have no documents of facts before me, but must speak mostly from hearsay. If my statements should in any particular be incorrect, I shall consider the man who corrects them a friend. I am to speak of a southern chattel. A part of his early life he was used in Tennessee. Though a chattel, he became hopefully pious, and was licensed to preach the everlasting Gospel. Strange, if not ridiculous—a chattel preach the Gospel to intelligent creatures! So it is. Our southern brethren have a wonderful tact for turning men into chattels. Sometimes, however, the change is not complete, and a very little of the man may be seen when the driver's "cowhide" is not in sight. Not so with northern men when they are found in that genial clime. When they change a man into a chattel, the change is complete. From that day he is a chattel. No *man* again appears.

The one of whom I speak was a chattel, manufactured out of a man, by a native southerner. You will not be so much surprised then, to hear that he could preach. I have good evidence that he was an acceptable preacher, both among chattels and among men. He could not read writing readily, and I enjoyed the privilege of reading for him letters written by men in high places in Tennessee. They expressed much regard for the old man chattel.

But this is a world of change. At length he was sold to a Chickasaw Indian, who was emigrating to the West.

While on his journey with his Chickasaw master, he met with a presiding elder under whom he had preached, and with whom he had enjoyed most delightful seasons of Christian fellowship. Being on a long wearisome journey with pagan Indians, the sight of his former spiritual counselor revived for a time his drooping spirit. He expected a season of refreshing, a feast of fat things (the remembrance of which in former days would be sweet to him), while on his solitary toilsome journey into the wilderness. But the elder evidently had too much business on hand to pay particular attention to the chattels of an Indian.

The old man did not enjoy the greatly-desired season of refreshing. Indeed he was made to mourn. Some one inquired, "How are you getting along, elder?" "O badly, badly," was the reply. "I am obliged to sell one of the best hands on the plantation to pay a debt." That was not refreshing to him who had himself recently been sold, and was then being conducted, with other chattels, far from his companions, children, relatives, and from the graves of his fathers, to be used as a beast of burden by a pagan Indian.

At length he reached his present home, more than one hundred miles beyond the western boundary of the State of Arkansas. There the missionaries of the American Board found him, still doing good according to his ability and opportunity. He could read with difficulty easy passages in the Testament, and had, from association with intelligent Christian people in Tennessee, acquired considerable religious knowledge. Indeed he had a good knowledge of the leading doctrines of Christianity. The skeptic who fell into his hands generally went away feeling that the Philistines had been about his head with shears.

I cannot say, however, that the use of his abilities always comported with his profession of piety.

To illustrate this point I will enter particular ly into a little business transaction in which, according to southern phrase, he "pulled the wool over my eyes." I had purchased a very fat cow, expecting she would furnish my family with milk the next season. The old man came to spend a night with us. He looked at my cow; said she would greatly disappoint me. He knew her. She was beyond her day—was barren, and had been for some years. Would be of no use to me. During the evening he suggested a trade with me—a young cow which would give milk the next summer. But I concluded to make beef of the fat cow. Accordingly the next morning I loaded my gun, and leveled it at her head. He called to me to stop; said the cow was fat to be sure, but then the beef would not be suitable for the use of my family; he had butchered for a long time; understood the business; Warren cows always make dark-colored, tough beef; he had no particular interest in the matter, but out of sympathy for my family had ventured to speak in their behalf; and that I might not lose by having purchased the cow, he would kill her and sell the beef at the "Chickasaw Annuity," and let me have for her another cow in the spring; and as for beef, I might buy that which was young and tender, suitable for my family. His appearance of disinterested sympathy for my family produced the desired effect. He drove the cow home, and sold the beef for ready cash.

About one year after this he informed me he was about to kill a beef, and would like to sell a part of it. When I went for the beef, I found he had on hand an old broken down team ox. I inquired what he would expect me to pay for such beef as that. He said four cents per pound. I told him I could buy good tender young beef near home for three cents per pound. "Tender young beef!" exclaimed the experienced butcher. "Do you think young beef is tender? You are mistaken. It is the toughest beef there is." Remembering what he had said the year before, and having a desire to ascertain what improvement in knowledge he had made by experience and observation, I asked him, as an experienced butcher, and as a friend of mine, to tell me how I might always select good tender beef. Said he, "If you want good tender beef, for your own family use, get old broken down 'work steers,' or old barren cows." Now let us not censure him too severely. He had only changed his mind relative to what kind of cattle make the best beef. During the year he had viewed the subject from at least two different positions. Three hundred and sixty-five days' observation and experience had demonstrated to him that he was mistaken in his first opinion. Why should he not change his sentiments as he grows older, as well as a Doctor of Divinity?

His master was a full-blooded Chickasaw, but ignorant of the Christian religion. The time of his death drew near. He made his will. He had but one child. To her he willed all his property, his houses, farm and stock. Among the latter was one old man chattel, and his family. The heiress was young, and not so capable of taking care of her property as her property was of taking care of itself. Her father had some brothers living near him, whose intemperate habits and overreaching disposition he well understood; and lest they should consume the property while the heiress was in her minority, he appointed a Chickasaw guardian for her, with the provision that the property should be left on the place, and that, under this guardian, one of the chattels should have charge of all the rest till the heiress should be old enough to manage without a guardian. I have read the will. There may be a clause in it, making some of the inheritance guardian of the inheritor, but I have no recollection of such an anomaly in it.

Not long after the guardian were insufficient to protect the rights of the heiress. A brother of the deceased clamored for the property, and carried off a part of it. At another time he came for a part of the stock, and ordered the woman and children to go with him. The mother, not being so expeditious in her preparations as he wished, he beat with a club. The old man was one side, and seeing how matters were going, fled to the house, twenty miles distant. At another time a Chickasaw, pretending to have a demand against the estate, came and carried the old man a considerable distance, and put him to labor. But the air on the new plantation did not agree with him. It brought on a severe attack of rheumatism. He had rheumatism all over, body, head, hands, arms, legs, and feet. And though some affirm that rheumatism is a disease of the skin only, yet in his case it had evidently reached the heart. Some time after, officers were sent to release him. They found him on his pallet, groaning in great pain.

With some difficulty he mounted one of their ponies, and rode while the officer walked. When they were fairly out of sight of the Chickasaw's cabin, a breeze sprang up from toward home. The old man caught a full inspiration. It drove the rheumatism out of his heart. All his pains passed off at the ends of his toes. He alighted from the pony, and could skip along the trail like a roe.

If he was *guardian of his mistress*, he enjoyed very little peace. The Chickasaw who was first appointed guardian, met with so many difficulties and vexations that he soon resigned his office. Another guardian was appointed, and resigned; and another and another, six at least, were appointed to that office in a short time. At last the heiress married—one who is a little Indian and much white man, a little industrious and much lazy, a little sober and much intemperate. His name is Smallwood—very expressive. And whether the old man chattel was guardian of his mistress a few days or not, he is now a slave, and his family are slaves; and there is no hope of anything better for their posterity, so long as the doctrines of the *New York Observer* are compiled from the opinions of political men, and the church goes to it for an exposition of the laws of God.

I need not inform you that this man, this inherited guardian of his inheriter, this chattel-preacher of the Gospel, this slave, doomed to go down to the grave and leave his posterity in hopeless bondage, is also Brother Byington's "Ruling elder, Simon Harrisson."

I mention these facts that honor may be given to whom honor is due. Let those in Tennessee who were instrumental in his conversion, and who first commissioned him to proclaim "good tidings of great joy," have their portion. Let each Christian master and mistress who bought him, worked him, and sold him, have their due. Let the good elder, who might have comforted him when carried toward Babylon, have his portion. And let the missionaries of the American Board have their portion; to them much is due. They have loved him much, they have done much for him.

And now, when we have divided out the honor to all those who have claims, our thoughts turn to Simon and his family. We fancy them sitting in their cheerless cabin, after the toils and perhaps abuses of the day. They call to mind their many benefactors, and express their gratitude to them in the language of Rev. F. C. Woodworth's "Prisoned Bird:"

"I thank you for your tenderness,
And this lordly dwelling;
Yet blame me not that keen distress
Within my breast is swelling.

"One thing alone, my mistress dear,
Since you demand a reason,
Robs me of all my pleasure here—
My palace is a prison."

In the midst of our ascriptions of praise for what has been done for Simon, a feeling of anxious sorrow will arise, and we cannot repress it. Oh, why is the glorious Gospel so impotent? Why must that stately form be left under the heavy yoke of oppression, bent and tottering prematurely with the infirmities of old age. Why must that noble mind be forever trammeled? A mind having power to condense the few feeble rays of light which here and there penetrate the darkness covering the slave, so that in him the man—in shadowy proportions, at least—rises up from the chattel. Oh, why could not that fire and hammer break, consume, the galling yoke from off his neck? Why could not that two-edged sword sunder the shackles, which trammel his soul? Then, unobstructed, and with proper helps, he might have ascended the holy hill where God is, and contemplated the New Jerusalem, illuminated with the glory of the "I Am." From thence he could have looked over a fallen world, and beheld man in all his degradation, guilt, and misery. Having free access to all the revealed counsels of God, justly appreciating the plan of salvation the adaptation of the means of grace to raise man from his fallen condition, cleanse him from guilt, and reinstate him in the image and favor of God: and having his own lips touched with a live coal from the altar, he would have taken the lively oracles, and gone forth a mighty instrument in the hands of God. Then we might have seen him at our Christian anniversaries, walking erect upon the public stand—if northern prejudice permit—in the full consciousness of his manhood, and giving utterance to the fire of love and zeal eating up his soul, in fervid eloquence not surpassed by Brooklyn divines.

But the patriarchs owned slaves, the apostles owned slaves. Christ and the apostles preaching in the midst of slavery, distinctly pointed out the relative duties of master and slave, and exhorted them to the practice of the same. Our southern brethren do not aspire to a holiness greater than that of faithful Abraham, and our northern brethren can see nothing for the black man in *free America*, but servitude or banishment. Our missionaries can only do as Christ and the apostles did—preach the relative duties of master and slave. And so Simon, when he has been obedient to his master, "according to the flesh, with fear and trembling," all day, may—if his master make no further demands—sit in his hut at night and dig out "wooden bread-troughs," with which to hire a horse to ride on the Sabbath, so that he may then, with his master's consent, go and impart religious instruction to his fellow-slaves. Thanks to God that he has so great privileges, but shame to man, *red-hot, burning shame*, that he has no greater. K. H.

Allegany, Oct. 22d, 1851.

For the Independent

PRIME MERIDIANS—AND WHEN IS IT THE SABBATH.

MESSRS. EDITORS:—A correspondent signing himself *Be-Well*, has given us through *The Independent*, certain thoughts touching first meridians, &c., which, if of any consequence, ought not to pass unnoticed. You will remember, probably, when the question went the rounds of the press, "Where is it New Year first?"—but so far as I know no one ever undertook a *scientific* reply. But this is essentially the question which your correspondent settles so easily. A mere dash of the pen, and it is done.

If we knew the position of the heavenly bodies when the Almighty first put them in motion, we might have a starting point from which all durations should be measured. But as this has not been revealed, I can devise no other way of settling this matter than that actually adopted, viz., *general consent*, as expressed and enabled by law makers. They have declared from time to time that this shall be, and who shall prove that their decrees involve any contradiction of astronomical facts, and this notwithstanding these enactments are inconsistent with each other? But I know not why it is not as well to commence the day at 6, as did the Romans, and the Jews in our Savior's time, as at 12—nor why 12 at noon would not be equally proper as 12 at night. Indeed the *letter* of the Bible is rather suggestive of the evening, as the time the *day* should commence.

I notice one mistake of your correspondent, which may be important, especially to juvenile readers. He speaks of *Prime Meridians* as the place "where the day begins." I have never met with such a definition. Prime Meridians mark the place from which *longitude* is reckoned, and *nothing else*. Hence it is a mere matter of agreement; and in want of the unanimous consent of the scientific, or rather of authors of Maps and Geographies, various points have been and now are adopted and used as Prime Meridians. No *blunder* or mistake can be charged upon any of these men. Washington is, *abstractly*, as much a prime meridian as Greenwich, or rather there is none anywhere. God never established a prime meridian. It is a mere artificial contrivance, well adapted to the equally arbitrary mode of denoting the various localities of the globe, which may be drawn in one hemisphere or another with equal propriety, and perhaps with equal convenience. But why "Bhering's Straits" should be considered as a point peculiarly fitted for such distinction, it would puzzle an astronomer, at least, to tell. Not one of them has ever suggested any such preference. But this is not the point I would make most prominent.

When are we to observe the Sabbath? My answer is, first, it is not when, by our own astronomical investigations, if we could make such, we conclude it *ought* to commence. This would make great confusion, and take away from all the power of enjoying it at any time. We might be in a worse condition than the *seventh-day men* of a neighboring State, whose holy day, Saturday, is passed in loafing, partly for want of facilities of maintaining public worship, while our Sabbath is spent in secular labor, as are other days.

Two vessels leave our harbor at the same time, and, going in opposite directions, meet near our antipodes. When shall they observe the Sabbath? The answer is clear. Not according to the reckoning of either of them—which reckoning will, of course, differ by one day,—but at the time adopted as such by the people where they are. If they land at the Sandwich Islands, let them honor the Sabbath of those islands. If it be at Bombay or Ceylon, let them unite with those missionary churches in keeping their Sabbath holy. To do otherwise would destroy all Sabbaths, and, on missionary ground, be productive of incalculable evil.

But suppose these ships are at sea? Then their ship is their country and their ship's log is their statute-book, and its regular succession of days the only guide for them to follow in all their dates. As they sail from any port, the termini of their voyages, I suppose the usage is to adopt the calendar of the place, as a new starting-point; but whatever mode is adopted, I know not any decree of science or of theology which should induce them to make any change in the order or succession of the days of the week or of the month.

The only case in which any uncertainty can arise, it seems to me, is the last supposition of your correspondent, where a ship whose reckoning brings them to the Sabbath, just as they are to enter a port where they know, by the regular calendar, the Sabbath is a day later. Shall they observe two Sabbaths? I do not considerthis a very grave question; and certainly no law of science, nor *Prime Meridians*, can be of the least service. It must depend much on circumstances. Suppose they enter a Christian port by 6 o'clock on their own Sabbath, and on the morning of Saturday by the land reckoning, it must be a very peculiar conscience that would require *two-sevenths* of that week to be devoted to worldly rest. I do not think the practice at Bhering's Straits or any other place, where they are not, can be safely followed as their guide. In a voyage around the world, east or west, they may gain or lose one Sabbath, but not by any malice prepense, nor by doing any violence to the calendar.

Boston, Oct. 26, 1851. P.

For the Independent

"WE CANNOT SPARE OUR MINISTER."

This is a common expression of those who have a minister whom they delight to hear, and love as a spiritual teacher. Now and then he is absent, and there are murmurs. He is not away seeking pleasure, or from curiosity: new churches have asked for a sermon, old ones have entreated that the stranger may come and for a day scatter the good seed on their hard field: and it is felt by ministers and members that the weak may ask the strong to lend his gifts to the poor of our great Father's family.

Cities complain for the absence of a *Prima Donna*, a stage favorite, or the "star of the season." This we all understand as utter selfishness; but we cannot understand a church demanding for itself alone that service which should be for the *cause*, which is one,—how the presence of a Bishop or an Archbishop inspires the feeble congregation of his faith, and with what judgment does the political party call now and then its ablest advocates to the weakest posts! Paul went beyond Damascus: he lent the aid of his life to churches that had pastors. Luther and Calvin would not be exclusive teachers of a single city. Our own Edwards, valuing highly the pastoral office, often cheered his weak and scattered brethren elsewhere by a day's service in their pulpit.

Congregationalism has now need of this wisdom, embracing as it does ministers who are a tower of strength, but now reaching comparatively few, because unheard and unknown by thousands in other and near localities. The large churches have a surfeit, while others have often coarse fare or nothing. They stand strong, deep-rooted like the oak, forgetting that their ministry has sent forth the acorns from the parent tree, that now need the able husbandman about the saplings.

Let the people love their ministers the more, because abroad they arrest the ungodly and aid faithful, as well as do service as pastors. They can do this and be none the less useful at home. A visit from numbers of pastors whom I could mention, would be as a bright day in the history of villages: they would become watchwords for the faithful during years of toil. And unless church history be false, and the counsel of "the Fathers" foolishness, they would thus promote the extension and stability of the church.

G.

Domestic Correspondence.

FROM OUR IOWA CORRESPONDENT.

DUBUQUE, Iowa, Oct. 21, 1851.

To the Editors of the Independent

GENTLEMEN:—The question has recently been before my mind, *Who are the barbarians?* Some think they are to be found in the West, or if not now, that "barbarism is the first danger" west of the Alleghanies, and that without very special efforts that region will be very speedily involved in all the miseries and darkness of that pitiable condition. But I begin to think, from what I have learned of late, that there are other portions of our land which might be benefitted by the spread of light and knowledge. One of the ministers who has lately returned from the East, expressed to our Association at its late meeting, his surprise at finding so much ignorance about the West, at the East. He says he was asked several questions that betrayed it to an incredible degree, as, for instance, Whether Iowa is a State or Territory? &c. Others have been asked, whether or not it is a slave State?—whether the climate is very hot? &c. A friend who was on a visit to New England the past summer, wrote me, "It was only last week that quite an intelligent woman asked my wife if Iowa belonged to the United States! and there are a great many who do not know whether Chicago is in Missouri or Illinois. It was only day before yesterday that a man asked me, if steamboats could go up the Mississippi as far as Iowa?" After speaking on the Sabbath of the size, population, commerce, state of education and religion at the West, a good deacon asked me, "Can you make folks believe what you say?" The writer adds, "It is a fact that has really surprised me, that so little is generally known here about the West," and he goes on to speak particularly of the want of information among both ministers and laymen in the New England churches of the practical operation of the partnership in Home Missions between Congregationalists and Presbyterians, and especially as to the fact that the colleges and seminaries of learning which New England has endowed, are in the hands of the latter. Does not this demonstrate the importance of the Congregational Convention proposed by the Association of New York.

The following editorial article, from the St. Louis *Intelligencer* of the 9th instant, will interest your readers:

"IMPORTANT CHURCH MOVE.—We learn on reliable authority, that at a meeting duly called for last evening, the majority of the Third Presbyterian church in this city (Mr. Post's) resolved that it was expedient to change its present organization, from a Presbyterian to a Congregational church. We understand there is much feeling in the congregation in reference to this move."

You are perhaps aware that there is a Romish convent of Sisters of Charity in this county, about nine miles from this city, and hard by, a monastery with about forty monks of the order of La Trappe, from the vicinity of Waterford in Ireland, I believe. The following is from one of our daily papers of last week:

"RELIGIOUS RECEPTION.—On Sunday last, 12th instant, the imposing ceremony of being received into the order of the Sisters of Charity of the Blessed Virgin, took place at the Mother House of the Sisters, nine miles from this place. Five young ladies presented themselves as candidates for admission into that most useful order. They were solemnly received by the Right Rev. Bishop Loras, and the sermon preached by Rev. Father Clement, order of La Trappe. The entire ceremonies were of touching grandeur and solemnity. There is something in the idea of five young ladies thus voluntarily bidding adieu to the world, friends, and pleasures, calculated to fill the mind with emotions far different from ordinary transactions of the world, and offers at least one argument, sufficient alone to put to flight the visionary arguments of infidels and infidelity. The force and power of religion is here both seen and felt—the world, with all its pleasures—beauty, with all its blandishments—wealth, with all its enticements, are renounced forever, knowingly, willingly, and without reserve; and, in their stead, the humble garb and sacrificing spirit of a daughter of St. Vincent is put on. Whence the spirit that thus triumphs over the world, but from above?

"CONFIRMATION.—On the same day, and at the same place, the Right Rev. Bishop Loras administered the sacrament of confirmation to twenty-two persons, mostly children. The chapel of the convent was filled to overflowing, and we noticed an unusual large number of our Protestant friends present."

This, I confess, looks a little like a tendency to "barbarism," and the folly of the dark ages. But other influences are at work, a knowledge of which may serve to relieve our anxiety. There has been trouble and a withdrawal of the priest from two of the Romish churches in this county, within a year or two, on account of a restless spirit arising from a contact on the part of the people with Protestant influences. Romanism finds itself in a different atmosphere in America from that of Italy, Spain and Ireland.

Respectfully yours,

J. C. H.

FROM OUR BOSTON CORRESPONDENT.

BOSTON, Oct. 27, 1851.

DR. DEWEY'S SECOND LECTURE.

This life—said the lecturer—is mysterious, yet it is not all a mystery. There is a line between what is and what is not mysterious. There is light on the great shadow. There is mystery in everything. Every day scenes are full of mystery, only the commonness of them leads us to forget it. But when we awake and begin to study the great problem of existence it is not mystery but knowledge that confounds us. God must be good, yet we are forced to exclaim as we look around, What a world of wretchedness and woe this is! Yet it is not a hateful and miserable world though it contains hate and misery. As earthquakes and fire are a necessary part of the history of the material world, so moral evils are a necessary part of the history of the moral world.

History deals, however, only with the pen and the public—with court, and camp, and bustle, while quiet and family scenes are overlooked. Then, too, the more distant we are from the persons described, the less accurate become our views. The ancient Arabs and Persians are scarcely brought within our idea of common humanity. Yet if we judge them by their literature we should find in the writings of their philosophers some of the truest and noblest sentiments—and their poets wrote some of the sweetest and sublimest strains.

Again, evil is *pure, individual*. We look at it too much in the aggregate and mass. But the question turns on the state of single individuals, as if but one person lived. Each, as to this problem, stands apart. No man has any right to go beyond himself. Humanity, as an abstraction, does not exist. Did the man who lived a thousand years ago enjoy life? Do we find anything in our life to love? Do we desire to retain it? To ask these questions is to solve them. No sane man will thank us for commemorating him on his existence. No man but thinks his life, on the whole, worth having.

Such being the case, how are these things to be explained? How is this problem of evil to be solved? The speaker believed, in opposition to the atheist, that the problem could be solved—so far at least as the principle involved is concerned. The only trouble is in the details.

It is often said that nothing but a future life can clear up the mystery of evil in this world. This is true in regard to the details of life, but false so far as the principle of the existence of evil is concerned.

In the first place, this is a *created* system in which evil exists. In the second place, it is a *limited* system, for limitation is involved in creation. In the third place, it is an *imperfect* system, for limitation implies imperfection.

The great question is, why evil was not excluded? The answer is, because in the nature of things it is impossible. Nor does this imply imperfection in the Divine power or wisdom. It simply is asserting that irreconcilable contradictions cannot coexist. It is a natural impossibility that man should have entire moral freedom without a liability to sin, just as much so as that there should be two hills without a valley between.

There are two kinds of evil—natural and moral. Consider first *natural* evil. The great natural evil is *pain*. But how could the human body be made without a liability to pain? Is it possible to make an organ susceptible of exquisite pleasure without its possessing an equal susceptibility to pain? It cannot be done. And further, the susceptibility to pain in the human system is just as necessary to the purposes of life as the susceptibility to pleasure. Without its warnings of danger the body would quickly perish. If all sensations were pleasurable man would soon sink into a miserable sensualist. Utter moral perdition would be the inevitable consequence if excessive pleasure did not produce satiety and suffering. In the very nature of things is laid the foundation of physical evil.

Look next at moral evil. It is as impossible as it would be to make the two sides of a triangle equal to four right angles. Man must be as free to go wrong and

ment in '48—one of the grandest in the records of national legislation. These motives may have mingled with many others, as they always do in the best of actions. But let it be remembered—let it be recorded in history with praise—that a nation of noblemen, in the flush of their strength and their pride, in the time of their safety, with no force to compel them, abolished at one stroke the serfdom of millions of peasants, and sacrificed by this, property which they had owned, to the value of *two hundred millions of florins*.

Such acts have not often been known in the world's history, and when known they should not be suffered to be forgotten. C. L.

The Independent.

NEW YORK, THURSDAY, NOV. 6.

Special Notice.

TO OUR PRESENT SUBSCRIBERS.

The proprietors of *The Independent*, wishing to extend its usefulness, make the following proposal to subscribers:

For $3 remitted by any *present* mail subscriber or $3 50 by any City subscriber, the publisher will credit him for one year's subscription from the expiration of his *present* term, and also send the paper by *mail* for one year to any person he may name, not already on our books; and for each additional new subscriber will allow him a commission of 50 cents Should each subscriber take this voluntary and easy course, and send us on an average one new subscriber before the 1st of January next, our list would then exceed 20,000. All clergymen and postmasters are authorized agents for this paper, and will be allowed fifty cents commission on each new subscriber.

COURTESIES OF THE PRESS.

We find the following sentence duly *credited* to one of the daily journals of this metropolis,—we need not say which. It may serve as a text without our taking the trouble to define its authorship; and as it is not a very *creditable* piece of composition we trust that the liberty we take in not mentioning the name of a certain first class commercial and political newspaper, will not be particularly offensive.

"*Politics and the Pulpit*.—The *Reverend* Erastus Hopkins, of Northampton, Mass., a Free-Gravel orator of the 'Independent' stripe, is making himself notorious in those parts, by his electioneering and stumping efforts in favor of the Coalition."

The meaning of this is, as we understand it, that Mr. Hopkins of Northampton is actively promoting the interests of what is called the Free Soil party in Massachusetts,—a fact with which we have no particular concern, though doubtless it is highly important that so remarkable a fact be published in all parts of the Union.

With the fact itself, as we have said, we have no concern. We have no interest in Mr. Hopkins's speeches; and we confess that to us editors of *The Independent*, it is quite a matter of indifference which of the three parties now contending in the State of Massachusetts shall come off best in the election now pending there. Our only concern at present is with the style and manner in which one of the leading journals in the city of New York announces to the world the important fact that Mr. Hopkins of Northampton has been attending meetings and making speeches in behalf of the party to which, in the exercise of his freedom, he has attached himself. We take this "elegant extract" as a specimen, perhaps a little exaggerated, of the courtesies practiced by the political press. Those who are critically acquainted with the journal from which it is extracted, may recognize in some nice turns of expression the peculiar style of that particular journal; but in point of courtesy and elegance, merely, it is not so extraordinary that it might not have appeared in any one of three or four leading New York journals, or in any one of some five hundred journals published in different parts of the United States.

Observe then the sneer with which the profession of Mr. Hopkins, or what is pretended to be his profession, is referred to "The *Reverend* Erastus Hopkins," &c. As if no man could be a clergyman in this free country without being forbidden to express an opinion or to take any part in regard to these great questions of national morality the decision of which is to affect for weal or woe the welfare of unborn millions. And yet we cannot but remember that the same journal which sneers at Mr. Hopkins as a clergyman for meddling with political questions, has never sneered when other clergymen have meddled with the same questions on the other side. Some very eminent clergymen in New York, in New Haven, in Buffalo, in Philadelphia, and we know not in how many other places, have preached and published sermons—or have written letters to the "Union Safety Committee"—or have even harangued political meetings—in behalf of what is called "the Compromise" (which we suppose to be a different thing from "the coalition"); and never has that respectable journal, or any other which holds to the same way of thinking, been scandalized at their position. No semblance of a sneer ruffled the amiable delight with which it was announced by all such journals that this or that reverend and venerable pastor or theological professor had committed himself in favor of the recently enacted fugitive slave law, or in favor of slavery as it stands. Plainly then, the sneer, in this instance, is not because the journalist believes in his heart that clergymen ought never to take any part when great questions of right and wrong are before the people for decision; but only because the little expedient of designating Mr. Hopkins as a clergyman and of printing the word "*Reverend*" in italics was a ready method of appealing to some of the meanest prejudices of the meanest class of readers, who like to be tickled with the idea that no clergyman knows anything about any practical subject.

This piece of courtesy is the more striking when it is recollected that in order to have his fling at Mr. Hopkins the journalist is compelled to apply to that gentleman a different title from that by which he is commonly designated. We do not intimate that there is exactly a falsehood in this; nor is it with the veracity of the statement that we are concerned at present. We are looking at a question not of morals but of manners. Mr. Hopkins *was*, in early life, the pastor of an Old School Presbyterian church in the State of New York. But many years ago, for reasons which were satisfactory to himself and satisfactory to the proper ecclesiastical authorities, he resigned his charge and returned to his paternal home at Northampton. We speak without any special knowledge, and are quite willing to be contradicted if we err; but we do not hesitate to say that from that time to the present, (more than half the cycle of a generation,) he has never been a candidate for any clerical employment. He is a man of hereditary wealth and of hereditary business talents. He has been among the foremost in promoting the great works which have added so much to the wealth of that part of the country; and from the beginning he was the president of the Connecticut River Railroad Company. His fellow-citizens have introduced him into political life (we know not how long ago) and have made him for several years their representative in the legislature of his native State, just as the *Reverend* Timothy Dwight, (afterwards the illustrious president of Yale College,) when he resided in the same town, after having served as chaplain in the army of the Revolution, was sent to Boston as one of the representatives of Northampton by the grandfathers and great-grandfathers of the present constituency there.

The courtesiousness, then, of this announcement, is as if somebody should undertake to denounce the *Reverend* Edward Everett lately our ambassador at London, or the *Reverend* Mr. Hudson lately representative in Congress from the Worcester district, or the *Reverend* James Meacham now representative from Vermont, or the well-known *Reverend* gentleman who in the *Journal of Commerce* and other newspapers has done so much for the postage reform, with the signatures of "Beta" and "Rowland Hill," or any one of the *ci-devant* Methodist or Baptist preachers commonly found among the Members of Congress from the southern and western States,—for meddling with politics. It is very much as if the editor of a political and commercial newspaper should be nicknamed "the *Reverend*" A. B. because in the course of his education, and while his lot in life was quite undetermined, he spent a year of study in a theological seminary.

But the little sentence which we have taken for a text, has other beauties. Mr. Hopkins is farther described as "a Free Gravel orator of the 'Independent' stripe." Really,—what kind of language is this for a gentleman to use, even in speaking of a political opponent? The party with which Mr. Hopkins has connected himself is organized on one principle only, viz., that no territory over which the Congress of the United States has legislative power, ought to be cursed with the institution of slavery; in other words, that the *soil* which belongs to the people of the Union as one people, and which is therefore to be disposed of according to the will of a constitutional majority expressed through the forms of the Constitution, ought to be so disposed of that it shall be inhabited and cultivated forever only by the free. That principle, we, the editors of *The Independent*, do steadfastly hold and maintain. But with the *party* which in Massachusetts or in any other State takes its name from that principle, and is known as the Free Soil party, this journal has no connection. We have nothing to do with the conventions and coalitions, the committees and regencies, the packings and wire-pullings, the nominations and canvassings, of any *party* whatever—not even of a temperance party. When all the candidates for office, however nominated, are before us, and the day of election has come, then it remains for us as humble individuals, unpledged to any convention or committee, independent of all parties, and independent of each other, to deposit our ballots, each one in the discharge of his own separate responsibility and according to his own judgment of what God would have him do. We are no more bound or pledged to the Free Soil party than we are bound or pledged to the Democratic party or the Whig party. We hold the Free Soil *principle* of that party just as we hold the Free Trade principle of the Democratic party, and the conservative, non-intervention, anti-piracy principle of the Whig party, but as for the *parties*—one and all—we wash our hands of them and their doings. Yet we are far from thinking ill of any man for belonging to any of these parties. We have never denounced any man for being a democrat or a whig, or even for belonging to that anomalous party which has taken into its judicious hands the conservation of the Union. Why then is the name of "the Independent" mixed up with the Free Soil party by the author of this elegant extract? Not that we are harmed in this way. We have reason to think that the tens of thousands of our weekly readers understand us; and that is enough. They can speak for us to their neighbors, and such insults help our circulation.

But we are wandering from our purpose which is to point out the beauties of this extract as a piece of composition, or to hold it up, either as a model or as a caution, to liberally educated and gentlemanly editors. Observe then the substitution of "Free Gravel" for "Free Soil," and the use of the word "stripe" to signify we know not what. This it may be supposed is, in some quarters, considered to be wit; though we cannot make out what the wit of it is—perhaps, because "it takes wit to see wit." We have examined a learned system of grammar with a view to ascertain by what figure it is that *gravel* is written instead of *soil*; but we cannot make out that it is legitimately either metonymy or synecdoche. We take leave to suggest that the peculiar use of both those words, *gravel* and *stripe*, is an instance of that figure of speech, not set down in the grammars, and not much employed by the best writers, but commonly known under the name of slang.

We have pursued this matter far enough. Our purpose in this article has not been to hold up any particular editor or journal as culpable above all others, but rather to exhibit by one of the smallest and most ordinary examples, a great and odious fault of the newspaper press in this country. That the press is in this respect less faulty than in other countries as free as ours, we will not say. That the courtesies of the religious newspapers are more exemplary, or on the whole of a more Christian quality, than those of secular journals, we would not dare to maintain. Nor will we pretend that our own columns are quite immaculate in this respect. To any accusations of that kind we have only to answer, Be it so; but allow us at least the privilege of standing up as sinners among our fellow sinners, and suggesting the propriety of trying to do better.

"PINE STUMPS" AND "FLYING CLOUDS."

The aboriginees of North America are remarkable for their ready discernment of character, and their pertinent and poetic description of personal character by names. A striking instance of this was mentioned by Rev. Mr. Clarke, of Canada, at the Tabernacle, on last Sabbath. Mr. C., as Secretary of the Colonial Missionary Society in Canada, lately visited an Indian settlement on Lake Huron, where a tribe was desirous of the services of a missionary. In a Council of the tribe Mr. C. inquired why they had made application to the Congregationalists, who were themselves a poor and feeble body, when the Church Missionary Society already had a missionary in their vicinity. An old chief shook his head, and several times repeated with great emphasis some Indian jargon, which the interpreter said meant "the old pine stump." Mr. C. inquired what he intended by this. "Oh," said the interpreter, "he is thinking of that missionary to whom you referred. They call him 'the old pine stump.'

"But why, pray, have they given him such a name?"

"Because he sticks in his place, and never goes about among the people; and because when they bow to him, he does not bow in return."

Here then were indolence and pride in a missionary, which led the shrewd Indians to characterize him as the old pine stump. They did not want any more missionaries of that sort. "Send us," said the chief, "the little white flying cloud." By this name he designated a zealous young missionary of the Colonial Society, who had been for a few months laboring among them as an explorer. He was a white man of small stature, very active, "flying" hither and thither, and like the "cloud" dispensing good wherever he went. The *little white flying cloud* was the true character for a missionary to a tribe needing and seeking the Gospel.

How pertinent is this Indian contrast of character to ministers and churches everywhere. We fear that old pine stumps are not found only in the forests that border Lake Huron. They may be seen disfiguring many a field that ought to be yielding a rich harvest from the flying cloud poured out upon a well-tilled soil. Stupid, stolid, immovable professors, fixed in their pride and their selfish ease, stumbling-blocks to sinners, marring the beauty of Christ's heritage,—how many such there are in the churches of our land! Stubborn, unsightly obstacles to a work of grace! You may plow around them and have some fertility, but they do not share in it or contribute to it except by their decay. By dying out of the way, they may contribute something to the improvement of the soil; but that is too slow a process to wait for; they need to be burnt over by the fire of God's word, to be hewed by the prophets, to be dragged out of their mire by chain-ropes and an ox team. A formal minister, or one who doles out the truths of the Gospel without sensibility, one who preaches professionally, who shows no heart in his work, who lives in pride and seeks his own ease, who spares himself and spares his reputation to the neglect of his Master's work, is nothing but an old pine stump full of dry-rot; he is not planted by the watercourses, he bears no fresh and living leaves, he brings forth no fruit in its season; like stubble he shall be consumed, like chaff he shall be blown away.

A proud, worldly, sensual, selfish professor, whose religion consists in a mechanical performance of devotions and a mechanical attendance upon ordinances, who never spends his time, his strength, his money, in relieving the poor, in teaching the ignorant, in saving the lost, who is content to live at ease in the midst of Gospel privileges while multitudes are famishing for the bread of life—such an one is an old pine stump, useless, unsightly, decaying, in the way of active Christians, a stumbling-block to sinners. Many an impenitent person has the discernment of the Indian chief, to read such a character and to despise it. Such men are not only without influence for good, but they are a positive evil—a hindrance to the prosperity of the Church and the salvation of souls. Them that the churches need in the pulpit and out of it, are the flying clouds, active, zealous, laden with spiritual treasures, and dropping fatness in their path wherever they go. Such men are filled with the Spirit, and under their labors religion flourishes, and much people are added to the Lord.

THE IMMUTABILITY OF GOD.

When we entered upon the discussion of one or two doctrines with the *Christian Register*, we had no thought of writing a system of Theology. But the doctrines of the Bible so interlace each other, they are so nicely fitted together as one system, that to disturb one is to disturb the whole and to adjust one is to adjust the whole; that is, the view which one takes of a particular doctrine, when carried out consistently, will affect his view of all related doctrines. The reason of this is, that there are but a few simple principles lying at the foundation of all Theology, and according as those are settled in the mind will be its entire religious system. In discussing the doctrine of Atonement we have assumed certain principles in the character and the government of God, and upon these in part have based our view of the System of Redemption. But the *Register*, accustomed to a different stand-point, does not see the foundations precisely as they look to us, and therefore takes a somewhat different view of the whole superstructure. Hence we find that mere incidental allusions—apart from the main thread of the discussion—involve principles which themselves require to be discussed, before the original argument can be brought to a satisfactory conclusion; and so we are likely to be led over the whole ground of Theology in the attempt to fix accurately a single point. We have this consolation, however, that if the *Register* and ourselves produce in the end a joint system Theology, or two systems somewhat similar, the process will have been remarkably free from those explosive forces and those noxious gases which have commonly made the theological alembic dangerous alike to operators and spectators. We shall also hope to expedite the process, by confiding ourselves to one element at a time, and analyzing that as briefly as possible.

The reply of the *Register* to our recent articles on the Redemptive System embraces several points, which we shall consider *seriatim*. The first of these is *The Immutability of God*. We are not about to prove the doctrine of the divine immutability;—that the *Register* believes as fully as ourselves. The only question here is, whether, as the *Register* affirms, a belief in the immutability of God, of necessity precludes the idea of any change in his specific purposes toward mankind, in connection with the atoning work of Christ. The *Register* had said, "We deny that, apart from the ministry and redemption of Jesus, God's disposition toward mankind needed to be softened, his compassion quickened, or any change whatever to be effected in his purposes or character. We deny that any such change was or could be effected by Christ's atoning work."

In making this denial, the *Register* evidently thought that it was infringing upon some favorite dogma of "Orthodoxy"—some buttress of the Atonement itself. It seemed to us that this misapprehension was owing to the want of a nice discrimination between terms in common use by writers on the Atonement, and that by directing attention to that fact, we could do much to remove prejudice and possibly to restore harmony. We therefore replied to the foregoing statement, as follows:—

"The ambiguity of the word 'purposes' in the first sentence makes us hesitate to impose it as that which it stands. If the *Register* uses it in the strict sense of intention or design, to denote the end which the Creator proposed to himself in the original plan of creation, there would arise some metaphysical niceties about the relations of cause and effect, even in a hypothetical case. But we understand the *Register* to use the word 'purposes' loosely, as synonymous with 'disposition;' and in that case this sentence declares nothing but the familiar Bible truth that the mission of Christ, though voluntary on his part, originated in the love of the Father toward this sinful world;—a doctrine held, we believe, by every 'Orthodox' writer on the atonement. The second denial follows as a matter of course from the first. There is nothing anti-orthodox in these denials as we understand their import."

In continuation of this subject of the immutability of God as related to the atonement of Christ, we remarked—

"In a strictly philosophical point of view, we cannot coincide with the statement of the *Register*, that 'a belief in the immutability of God excludes every possible form of the supposition that he is a subject of change.' The very permanence of a state of the affections requires specific changes of feeling as the objects of those affections change in character. If we are holy, God as a holy being will love our character; but if we change that character and become sinful, then the very immutability of his holiness requires that his feelings towards us should change. While, however, this is philosophically true, we do not suppose that there was need of any change in the disposition of God toward our sinful race, in order to the work of redemption. Yet in consequence of what Christ has done, his specific feelings toward individual believers change of course with their change of character and of relation toward himself."

Upon this paragraph the *Register* makes the following comments:—

"How exceedingly and oddly strict must that philosophy be which predicates of an immutable Being that He changes! And what a striking illustration have we of this 'philosophical' mutable immutability, when we are told that God changes only when men, forsaking the sins that He hates, come round by penitence, conversion and faith to the everlasting and immovable stand-point, where he has been always waiting unchanged to welcome them! If we may venture an opinion, we should hold such an account of Divine mutability to be not so much 'strictly philosophical,' as loosely popular. And we might add that a curious concession is here fully implied of all that we have been contending for on the subject, viz: that it is *change of character*, precisely that, which constitutes the result of Christ's redemptive work, and the essential ground of man's acceptance to the favor of God."

Our neighbor is not the first writer that has sneered at a metaphysical statement, or declared it to be unintelligible. But we are not at all moved by this treatment from that "forbearing and reserved temper" which such a discussion requires. It certainly was not in a disparaging tone that we alluded to the want of definiteness in the statement of the *Register*; we mentioned that fact as a solution of much of the apparent difference of opinion between it and ourselves. We would be "patient with the obscurities of earnest speech," and would especially endeavor to look into the mold of thoughts and expression that differ from our own, and to make due allowance for "early associations and old mental habits" as modifying "the use and acceptation of terms;" and we desire for ourselves the like consideration. But holding a theory of language somewhat different from that of Dr. Bushnell, we regard it as a possible thing to state one's view of a doctrine of the Scriptures in precise and unmistakable terms, and for the most part in "a phraseology absolutely and uniformly incapable of any but a prompt and single interpretation;" and we think that writers should aim to do this in a theological discussion. If we have failed to make ourselves understood, it was because in our anxiety to present our own views of truth from the *Register's* stand-point, and as far as possible in its phraseology, we waived the use of theological technics and of formal propositions. But we do not yet despair of making ourselves understood.

To illustrate this difference in the use of terms; In the paragraph quoted above, the *Register* speaks of a change of character as "*the essential ground* of man's acceptance to the favor of God." We hold that it is not the essential ground, but an indispensable *condition* of such acceptance. The *ground* of any action is its fundamental cause, its primary reason; a *condition* of a thing is a specified term or stipulation in order to the existence of that thing. Thus the ground of Solomon's forbearance toward Shimei was probably his regard for the oath of his father, which though absolved by the dying injunction of David, he would not set aside without some new provocation; but the condition of that forbearance was that Shimei should seclude himself in his own house in Jerusalem. So the essential *ground* of man's acceptance with God is the atonement of Christ, while the indispensable *condition* of that acceptance is a change of character. We are inclined to think that the *Register* will agree with us in this distinction; and if so, it serves to illustrate the importance of precision in the use of terms, especially where the avowed object is explanation and agreement. All this, however, is by the way.

To return to the statement of the immutability of God. The *Register* almost caricatures our view of the change in specific volitions, by representing us as saying that God changes when men come round to the "everlasting and immutable stand-point, where he has been always waiting unchanged to welcome them." Now we presume the *Register* holds as fully as we do, that the feelings and the executive acts of the divine mind change toward individuals according to their change of character; that God looks with disfavor upon the character of a sinner, and with complacency upon the character of the same person when he becomes a saint. But would the *Register* conceive of the Deity as passive in all this—as a sort of fixed light shining through panes of different colors, one red with anger, another bright with love, according as the observer happens to face them? We regard the Supreme Jehovah neither as a fixed light of many colors which men walk round to view, thus catching different hues and expressions, nor as a revolving light turning with different phases upon men as they remain in one fixed position. We look upon Jehovah as a Being of emotions and of will. In ascribing immutability to God we deny that there is or will be any change in his nature and attributes, or in his character. But the very immutability of his character requires a change in the specific feelings of God as the objects of these feelings change. God is unchangeably holy and he loves holiness unchangeably. If therefore a sinner becomes holy, the feelings of God toward that individual must change from disapprobation to complacency, and on the other hand, if a holy being becomes a sinner, God must disapprove and hate the character of one whom he has heretofore loved. His own unchangeable holiness dictates these changes of feeling toward particular individuals. Such changes are altogether honorable to God. They betray no fickleness; on the contrary they serve to illustrate the fixedness of his character. In the Scriptures they are described, after the manner of men, as the repentings of God.

In this view there is nothing that can be properly called a "mutable immutability;" nothing mystified or unphilosophical. Indeed, if we mistake not, the *Register* holds the same. After affirming in the most positive manner its belief that "the death of Christ expends no alterative influence whatever on the mind of God," it proceeds to explain its meaning:

"Let us be understood in what we say of influence exerted on the mind of God. Perhaps we cannot better explain ourselves than by saying that we mean to designate an influence different in kind from that which we speak of as exerted by the Holy Spirit. We delight in the Biblical representations of an emotional God. We love to regard him as feeling affection, grief, indignation, pity, whenever an occasion for the exercise of these emotions is presented to his infinite Person by the free agency of his creatures. We do not believe that any form of religion will lay a powerful hold on the springs of human action, or yield a vital and fervent piety, where these representations and conceptions of God are wanting. Indeed, it is a favorite notion with us that just in this quarter is one of the chief defects of the religious nurture of the more rationalistic schools of theology. Nor have we a particle of sympathy with that view of prayer which makes it only a subjective exercise, imposing upon the soul the deception that it is asking and receiving, when it is only at work in an act of self-excitation. Nevertheless, it remains strictly true that no petition or deed of man's can alter any plan or purpose of God, shift the methods of his government, introduce any new or unexpected element into his calculations, or cause him under any conflict of his attributes, to do in this sense anything that we wish to be understood, throughout, when we utter our disbelief that the death of Christ wrought an influence on the mind of God. By acting on our faith it changes *our relations to God* and thus our relations to the subjects of his forgiving grace. Perhaps the *Independent* will unite with us in this position."

All this is very true, though it is not the whole truth upon the subject; we assent to it fully as far as it goes. The *Register* presses us to say definitely whether we really believe "that the death of Christ expends an operative influence on the mind of God, or on the character of men." We have already answered this question and will answer it again. The death of Christ was designed to have an effect upon men, but that was not its whole design. As to its effect upon God, it did not change his moral disposition toward our race, for it was his own love that prompted him to the whole plan of redemption; it was not an after thought, a shift or expedient, brought in to remedy a defect; in no such sense is the death of Christ operative on the mind of God. But if we may presume to send back our thoughts into the counsels of the divine mind in eternity, it seems plain from the fact that God is a Being of infinite wisdom, who never acts without a motive, and also from the eternal law of cause and effect, in mind as well as in matter, that the executive purposes of God toward men were influenced by the predetermined death of Christ; that those purposes are different from what they would have been had not that death been purposed also; and that while, as the *Register* observes, the death of Christ "fell regularly into its place as an incident of unspeakable glory in the unfolding of his eternal designs," that place was created for it, in the order of nature, by man's foreseen disobedience and the consequent attitude of the divine law toward him, and all the gracious purposes of God, and all his executive acts of grace that follow in the train of the atonement, are due to it in the sense that without it these would not have been. This may seem to be an abstraction; but Paul did not speak abstractly when he said (Eph. 4: 32), "God *for Christ's sake* hath forgiven you." Then God forgives us for Christ's sake, for the love of Christ his Son, and on account of what Christ has done for us. This looks surely as if the death of Christ had "an operative influence on the mind of God." Had not Christ died, we could not have been forgiven; for there would have been wanting not only the sweet and tender attractions of the cross to operate on men, but also that great SAKE *for* which God now forgives.

FELLOWSHIP AND ENDORSEMENT.

It is a principle of the Evangelical Alliance that Christians may hold fellowship with one another without thereby becoming responsible for each other's peculiarities of belief;—that the Methodist, the Baptist, the Episcopalian, the Presbyterian, the Congregationalist, may sit together at Christ's table, and may exchange pulpits as Christ's ministers, without being understood to indorse each other's peculiar views of Christian doctrine. This is a sound principle, and one that should be acted on more generally. If, for example, Summerfield were now living, and Dr. Spring should invite him to preach in his pulpit, no one would infer from that circumstance that Dr. Spring was leaning toward Methodism. The inference would be that with a true Christian liberality, appreciating Mr. Summerfield as a devoted servant of Christ, he had opened his pulpit to him as a faithful and successful minister, relying upon his own instructions to indoctrinate his people.

Several ministers and churches of different denominations in this country have had delightful fellowship with Rev. Mr. *Bertram*, the Scotch missionary from St. Helena,—who, though a Baptist, is an open communionist, and whose warm-hearted consecration to Christ's cause commends him to all that love the Redeemer. A Christian eclecticism that has fellowship with men upon the ground of personal character, apart from their relations to sects or systems, is destined to become more prevalent.

SCRIPTURE INTERPRETED BY EXPERIENCE.

Delightful as are the inspired records of Christian experience, we believe that those which occur in life,—the living exhibition of the same feelings of which the Psalms and the Epistles are but the historic forms—are even more rejoicing. Indeed, we suppose that God is in Providence, unrolling a perpetual commentary upon his sacred Word. And if one has but the heart for it, and quickness to take instruction, he will find Life to be the most intense and profound exposition of the truths of Scripture. There is hardly a week that passes in which, without searching for it, or expecting it, we do not find suddenly flashing out of something seen, or some word spoken, or some personal history brought to our knowledge, a clear exposition of some truth before vailed, or a deeper intent to some passage upon whose mere surface we had before rested.

This is especially true of that portion of Scripture which records experiences of *emotion*,—the most vital part of the Record. The truths of emotion can be interpreted by no lexicon or exegete. God leads men into the feeling, and then whispers, 'this is what is meant by such a Scripture.' The Word of God seems a truth when we hang upon its pages: but never such a living truth as when we find it brought out of dead letter into the form of actual sensation or observation. The seventh chapter of Romans—we have both traveled that road, and retraversed it as a guide to those who were in its thickets, and *know* its truths as no commentator could explain to us; and as we could never explain to another.

"*For ye are dead, and your life is hid with Christ in God.*" We are called every week to see analogous states of mind. The growth which one heart has into another, so that it has its soil and atmosphere not in itself, but in that other; bringing all its thoughts and all its joys, all its sympathies, wishes, yearnings, repulsions, hopes and fears to it either by communication or in imagination;—counting no place on earth a home without, and any place a full and true home with, such a beloved heart, this, in many forms of development, every day tells me what it means to have a life, and to have it hidden in another! I meet persons in bereavement, whose conversation is all empty, and whose conduct seems incoherent and their life shadowy, so long as they dwell upon ordinary topics. But the moment they speak of one departed their whole being develops into life. Everything is now real. Thought is quick, emotions are vivid, it is plain that they are at home; they are living in another. These are analogues. Where shall we find their great Original? Where is that experience of Christ that corresponds in effects to this? Is it so, that one may bury himself so profoundly in Christ, come to so full and familiar a conception of Him, and have such coalescent sympathies, that real life shall seem dreary, and the life of faith become the only *real*? It were a sad day in any church, when there was not one in it who could rise up as God's interpreter of this profound truth!

One's children are great interpreters of Scripture truth. There come moods of mind in which the soul seems to dilate or rather to pour itself out into an atmosphere about them. We do not merely love, but there is an exquisite tenderness in the love, a comprehension of all their nature and wont, a clear intellection of their circumstances, dangers, faults, weaknesses, and an utter throwing ourselves around them as if we had in ourselves a power of deep, unuttered regard that could more than bear them up above danger, and that makes labor, suffering and joy in their behalf all alike, but slightly modified expressions or experiences of one feeling. Sometimes, from the very glow and bosom of that feeling our mind springs up into the realization of God's paternal love,—wider, deeper, sweeter, and of power that makes the tiny measure of human affection seem like a dew-drop by the side of the sun! For a moment the soul *feels* the triumph of certainty. And such a realization certainly! But, there follows another suggestion. When, after its frolic, a child runs to your knee, and looks up, and all these feelings are drawn toward it, how utterly inadequate is language to make any representation of the realities of love! The language of this world is copious of external words. The vocabulary of the heart must be beyond the horizon of this life. For nothing is so expressive of love as to be *dumb*. As if the soul arrayed before itself all the words which seemed to have any virtue in them, and then left them there, as not fit to be used for the conveyance of its love. Applied to Scripture language, this sometimes gives us a surprising insight into the love of Christ. How wonderful are the expressions of Divine love in the Bible. There is no such language, built upon such figures and illustrations, as the love-language of Scripture. Yet, it in no wise measures divine love. It sometimes seems to us that God must disdain such expressions. What if one should attempt to convey to the dweller in the mountains, far inland, some idea of the ocean, by taking up, in some measure, a portion of its contents. How would the ocean seem to be represented by a cupful of water! The attempt to manifest to us the love of God, through words, and even through corresponding emotions in the human soul, seems to us much like the shining of the sun through attic windows. The glass is coarse, and knotted, and wrinkled; it is half glazed with dirt which storms have beaten upon its exterior; while, within, generations of spiders have covered it with webs upon which dusts and insects have lodged. Through all this the light comes. But how unlike the golden flood that rolled up *to* the window is that pale and spectral light which casts upon the floor within, not the picture of the sun, but the image of the window and all its webs and insects! Thus our passions cover the soul with hindrances, so that the divine emotions, interpreted through our experiences, can hardly seem other than the dimest twilight in comparison with noon-day. And as a stained or painted window is by sunlight made to represent itself, so, often, God's light upon us does not so much disclose Him, as reveal to us ourselves!

Yet, though passions blind, and undeveloped and unexercised affections pervert, do there not come serene days of vision, in which we walk in a glory so high, and calm, and unearthly, as to convince us that we *are* walking in the light! and that the light is not of our own kindling; that it comes, not merely through our reasonings and suggestions of analogous experience, but full and unobstructedly from God! Such days of fruition interpret to us what Christ said of the Spirit of Truth, "He shall receive of mine, and *shall show it unto you*." "But the Comforter, the Holy Ghost, whom the Father will send in *my* name, he shall teach you all things." There is a divine power to act upon the soul *through* truth, and through *means*; and there is a direct and unobstructed power of the Holy Ghost upon the human soul. Blessed are they who have this light at all. Thrice blessed they who walk in it all the day long and are the sons of light!

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THE VERMONT CHRONICLE ON TREASON.

Our respected contemporary in the Green Mountain State, reads a severe lecture to the *Congregationalist*, the *Evangelist*, and *The Independent*, for their comments upon Judge Kane's charge:

"Here are three leading religious papers agitating the public mind against the courts and the constituted authorities, by means of a misconstruction of a Judge's charge! After all that we have seen of misunderstandings and misrepresentations by prejudiced men, we confess that this absolutely surprises us—the misrepresentation is so palpable, and the authors of it hold such positions."

One naturally looks for some extract from the condemned articles to justify this wholesale charge of misrepresentation, but so far as this journal is concerned, nothing of the sort is given. Two brief paragraphs from distinct parts of our article, having no natural or logical connection, are indeed quoted to show that we misconstrued Judge Kane's charge; but the real ground on which, throughout that article, we took exception to the charge, is not once adverted to. We stated that the Constitution defines treason and limits it; and that Judge Kane omitted the qualifying and specific terms of the Constitution, and gave the old English law-definition of treason, admitting constructive treason, which the Constitution expressly shuts out. Will the *Chronicle* deny this, or attempt to disprove it? We quoted the Constitution, and we quoted Judge Kane's charge *in extenso*. Any intelligent reader could judge whether we misrepresented him or not. How strange that while accusing us of misrepresentation, the *Chronicle* should keep back from its readers the one thing that we did say, and misrepresent us utterly and without a hearing!

"What do we, as editors of religious journals, aim it? Certainly not the ascendency of this or that party, or the agitation of the public mind upon any subject of temporal interest. Our chief concern is with man as an immortal being."

Exactly so; and it is because man is an immortal being that we are concerned to have him treated with justice here. In this we only follow Christ.

"VOTE THE UNION TICKET."

"All its candidates are in favor of the CANAL ENLARGEMENT, and opposed to the SLAVERY AGITATION."

A placard with these words posted along the streets on election day, arrested our attention, and awoke some speculations about the mutual connection of these two grand elements of patriotism, and their bearing upon the salvability of the Union. The enlargement of the Erie Canal—viewed independently of the constitutionality of the means by which it is to be accomplished—is a very desirable measure. This grand conception should be carried out at the earliest practicable day. But what has this to do with the preservation of the Union, and why should "Union" men *par eminence* be its advocates? The answer is found in the fact that the canal enlargement will increase trade, augment commercial prosperity, and possibly fill the coffers of the worthy gentlemen who bear the Union on their hearts. All this is very well. We go for the enlargement, and hope everybody will be benefited by it.

The "Slavery Agitation," in the judgment of these gentlemen, is to keep away southern trade, and so to diminish the receipts of our merchants; therefore the "Union" men are opposed to that quite as strongly as they are in favor of the canal enlargement. The connection between these two patriotic measures, and their relation to the safety of the Union, is strictly philosophical, though at first the link appears to be obscure. A wide sluice into the commercial emporium must be opened on one side, and on the other care must be taken lest any agitation should check the current already flowing. "Union" men here stand consistently.

But these gentlemen are "opposed to the slavery agitation." Indeed! And how will they prevent agitation on the subject of slavery, or how would their election prevent it? Do they control all consciences, all presses, all pulpits, all minds? Can they arrest the course of divine Providence? The evil and unhappy agitation of this subject, this very class of persons have contributed in every way to promote. The steady, healthful, progressive agitation of the subject, they can do nothing to hinder.

DEMOCRATIC LOYALTY.

BY OUR ENGLISH CORRESPONDENT.

LONDON, Oct. 14, 1851.

The return of the queen from the mountain solitudes of Balmoral, the daily expected landing of Kossuth, and the close of the Great Exhibition, have chiefly engaged the English mind. The daily papers have been loaded with descriptions and details of the visit of the queen to the metropolis of commerce and the metropolis of manufactures, Liverpool and Manchester. The American and the foreigner would read these accounts, if not with incredulity and scorn, at least with bewilderment. Indeed there are contrarieties which it would seem almost impossible to reconcile; and a cynical philosopher, whether republican or otherwise, would be apt to write all down as absurdity and extravagance, and as an abandonment of self-respect on the part of the people. The great mass of the people of the second city of the kingdom were moved at the coming of the queen: the preparations were on the largest scale, and the marine portion of them would have been most magnificent but for the English bad weather intensified, which obscured the houses, drenched hundreds of thousands to the skin, and let down a funereal pall on the Mersey. But it was not the preparations and official doings which constituted the wonder; these are easily made: it was the turning out of the great mass of the population, under torrents of rain which would have extinguished an *emeute* at Berlin or Vienna, to do honor to the queen, and to express affection to the royal family.

As at Liverpool so at Worsley: the banks of the canal, extending for two miles, by which the queen proceeded to Worsley Hall, were lined with working people and their families, all, apparently, delighted with the occasion. Salford and Manchester, more fortunate than Liverpool in respect to the weather, came out in great force and splendor. By far the most interesting spectacle was afforded at Salford. The royal cortege had passed through a succession of magnificent triumphal arches into "Peel Park"—one of the new inclosures for the recreation of the people, which modern wisdom and philanthropy have devised. In this park two immense galleries were erected: to these were brought, by ministers of religion and three or four thousand Sunday-school teachers, eighty thousand Sunday-school children. The queen passed slowly between the great platforms, the eighty thousand young occupants raising their voices in the national anthem with thrilling effect, time and tune being admirably maintained. There was a characteristic and worthy innovation made in the anthem. In the place of the second verse, commencing—

"O Lord, our God, arise,
Scatter her enemies," &c., &c.,

the following stanza was substituted:—

"Crowned by a nation's love,
Guarded by heaven above,
Long live the Queen.
Long may each voice exclaim,
Wide as Britannia's fame,
God bless the Queen."

The change was made to meet the wishes of the conductors of some of the schools, who considered that the original stanza had a politico-religious signification. The Corporation address had more in it than the great majority of these usually fulsome productions. It referred to the effects of the "enlightened policy" which, "based on the full and enlightened recognition of a wisely-regulated freedom," are now strikingly manifest in the increased content and happiness of her Majesty's people. The queen's reply was of right-regal brevity, but to the point, and in these terms:

"I rejoice to have been enabled to visit your borough, the capital of one of the most important branches of industry carried on in my dominions; and I have derived the highest gratification from the favorable account you are enabled to give me of the condition of my people,—with which, in this large and manufacturing district, you must be intimately acquainted."

Omitting altogether any notice of the gigantic and gorgeous preparations, which were beyond anything before attempted in this country, the mere fact of the popular, and it might be said almost affectionate reception of the Queen and the Prince in the great centers of commerce and manufactures, and by a dense population whose tendencies are essentially democratic,—these bare facts are given as presenting phenomena puzzling to the European mind, and which an American would look upon with curious interest.

If a rough and hasty analysis were attempted, it would probably show that the universal sentiment which makes poetry of the past, and which must have an ideal, has much to do in these demonstrations. The long past of a constitutional monarchy, with all its grand and picturesque imagery, gathers round the sovereign. Then the sovereign is a woman, a wife, a mother. If the Englishman's house is his castle it is also his temple, from the mansion to the cottage. "Home is home, be it ever so homely," is a proverb universally accepted: the home affections are a second religion. The Queen embodies, personifies, presents these ideas and feelings. A common participation in the sacred charities, "the dear delights," the solemn duties of home, of wedded life, creates a magnetic sympathy between the queen and the people. Beside these things, there is the general belief, that the queen and her accomplished husband have large and liberal and benevolent sentiments toward the people.

These royal visits will not be without their political influence. The spirit manifested must put to silence the opponents of the embryo Reform bill. The unenfranchised of the great towns cannot well be treated either as a "swinish multitude" or as disaffected subjects, whom it were dangerous to bring within

TELLIGENCE.

LOGICAL EDUCATION SOciety of the Society for
and Theological Educa-
at Newark, N. J., in the
ay and Thursday of last
ourse was delivered on
Rev. A. Peters, D.D. of
he usual clear, compact,
ner of the author. Text,
the end of a thing than
The Society was presented
e kingdom of God, show-
l its relation to the mis-
religious idea, as a vital
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planting of this country.
f our Pilgrim fathers in
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and theological education
of that idea in its adapta-
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n of the missionary spirit,
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be expected to join them
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times to endeavor the erec-
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ative ministry in the country,'
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the liberal contributions of
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te which is yet to be formed,
more West to be supplied.
and it, by the Providence of God, we
gospel in their own tongue to give them.
shrewd and observing, and are able to
influence of the Gospel in its beneficent
to society. They have souls to save,
spel is adapted to their wants. They
family of more than three hundred mil-
through the influence of a little seed
among them here—" a handful of corn
of the mountain"—" the fruit thereof
ake like Lebanon." I am happy to be
that we have always found them ready
the Word, and not unfrequently they
e once to request them to be sent to
with the contents of the book; and I often
ame of Jesus uttered by them as they
. This portion of our country is imme-
erned in giving the Bible to the Chi-
ey will doubtless form no insignificant
population soon, and it is our duty to
Scriptures among them, and to labor
they may find an effectual inlet into
their hearts and the hearts of the mil-
ir brethren yet in China.

ANNIVERSARIES IN NEW JERSEY.—The
ey Baptist Education Society held its
ting in Newark on the 28th and 29th
e opening sermon was preached by Rev. H.
on 1s. 54: 2—" Enlarge the place of thy
. Theme of sermon—*the Call of God
ories of the last half of the* 19*th cen-*
e speaker considered to be for en-
progress, expansion. He justified the
reference to the present preparedness
d for the Gospel, and the unprecedented
civilized society as furnishing facilities
to the world the Gospel. In conclusion
ded, first, to the Christian character
demanded—one of activity and lofty en-
ond, the pressing necessity of in-
tion to the matter of ministerial sup-
ers from the report of the secretary
young men have been assisted in their
the ministry the past year, and the
beneficiaries of the society will be in-
ching year! The society is in a highly
condition. The New Jersey Baptist
ention held its anniversary at the same
pent to that of the Education Society.
ion was presented by Rev. W. H.
Darlington, upon Matt. 16: 3.—" Can
ern the signs of the times." The preach-
mainly upon the characteristics of the
consequent obligations of Christians.
ject of the convention is the assistance of
urches, and the planting of new interests.
three churches have been aided the past
ing in this manner $2,100. The
ther by its missionaries has been equal
ne man for 18 years. The number of
orted by the churches in the State for
ar is 1,200. Present membership of the
numbering about 13,500. Increased liberality
ian enterprise on the part of the church-
generally apparent, and the salutary influ-
branch of Zion upon the best interests
ple of the State is becoming widely dif-

QUINTUS.

SYNOD OF NEW YORK AND NEW JERSEY.—
report in the *New York Evangelist and*
Presbyterian, we supply a few omissions
ur account published last week. The Newark
seems to have caused a great deal of perplexi-
find how to come at it. This results from
g a "Book" to go by, which undertakes to
about how things are to be done. The "Ju-
Committee," Dr. Cox Chairman, objected
decuments of the complainants, Messrs.
and Crane, "on the ground of their form
ilk," but proposed to consider the whole as a
plaint, involving three specified questions.
was accepted, and then Dr. Stearns wished
matter taken up just as prepared by the com-
. "Dr. D. D. Smith moved that it be
not issued as an appeal, as nearly as may
his was adopted, and "according to the
scribed in cases of appeal, the decision
of was read," which "amounts to the
ense."

the Presbytery decide, that while the sys-
ery eldership has existed a long time in
without being decided to the contrary
best authority in the church, and while
ery do not approve as general thing
a of limited eldership, yet they allow the
the York-street church to set aside the
and Crane, the complainants now be-
Synod. This is the substance of this de-
e complaint was then read, and after
proceedings of the inferior judicatory

the parties had been heard and had re-
Evangelist says:

ion then entered into a consideration of
matter before them, and the roll having been
the members having been heard, the
was taken on sustaining or not sustaining
plaint. It was declared *not sustained*.
during this case, the permanent office of
ery may be admitted by all parties; the
ecting being, Can a church be allowed its
pastoral relations? or can a church at sta-
ed, suspend the time of the active service
?

clearly shown that this was allowed in the
by land; had been from the beginning al-
country, and that several churches in
of New York and New Jersey practice
ciple at the present time, viz: Dr. Cox,
Dr. Spear, and Dr. Burchard's church, of New York.

The committee on newspapers reported that they had done nothing more than to make some overtures to the proprietor of the *New York Evangelist*, the result of which would appear at another time.

On Saturday morning, a resolution introduced by the Rev. Joseph F. Tuttle, was adopted unanimously, to wit:

"*Resolved*, That this Synod hail with great satisfaction the stand now taken by the friends of Temperance in Maine, in the outlawry of the traffic in intoxicating liquors as a beverage, as based on principles eminently fitted to bring to an end the evils of intemperance in our country. And further, that we approve of all appropriate efforts to secure the enactment of the same or a similar law, equally conducive to the end sought in the different States of the Union, especially in the States in which the churches under our care are located."

We have been notified that there were two errors in our copy of the resolutions on Divorce. The first clause of the preamble should read thus:

"1. *Whereas*, The solemn contract of marriage is regarded as of Divine institution, as well as made permanently binding by the statutes of the State, the State, while it may determine the manner in which it may be solemnized, so as to secure civil immunities, has no power to release from its moral liabilities and obligations except for one cause specified in the Word of God."

The Correspondent of the Syracuse *Religious Recorder* gives the following account of the report of Dr. Judd, Chairman of the Committee appointed last year to prepare a history of the division of 1837–8, between the Old School and the New School Presbyterians:

"He reported to the Synod that the history was written and would be read if the Synod desired it; but that some other papers would have to be prepared before the whole would be ready for publication. The history was not read to the Synod, for two reasons. First:—Dr Judd said it would require four hours to listen to it, and secondly, it would lead to endless discussion, amendments, &c. Dr. Judd was instructed to finish and publish it, as soon as he might be able to do so. His statements respecting the history were heard with intense interest. He remarked that it would contain extracts from the published documents of the Old School body, in which they, themselves, had concluded fully and frequently, that they were in the wrong, in the matter of the division. Their own concessions are abundant to show their guilt. Such statements from one of the most calm and discreet men in our church of course made a sensation, and the history will be looked for with great interest. The Princeton Reviews will no doubt fill

Editors' Table.

COME TO JESUS! By Newman Hall, B.A. Philadelphia: Pres. Board of Publication.

This is a very little book, but a very important one. It professes to give instruction to sinners in the way of salvation, and much that it conveys is highly appropriate and useful. But on the main point it is radically defective, and as we read the Scriptures, directly contrary to the word of God. It exhorts sinners to come to Christ *for* "a new heart." It says, "You cannot change your own heart, but the Spirit of God can. And Jesus died to obtain for us the gift of the Spirit. And this gift is freely bestowed on all who sincerely apply to the Savior for it. O then earnestly pray for the Spirit of God, that you may be born again!" Here is the doctrine of gracious ability; the sinner cannot repent without the holy Spirit, and therefore Jesus died to procure that gift, in order that the sinner might be able to repent; and if the sinner prays in earnestness, sincerity, and faith, then he will receive the gift of the Spirit to enable him to repent and come to Christ! What a bundle of absurdities we here see. The book describes the new heart very properly as consisting in a total change of mind toward God; it declares that such a change is indispensable to salvation; and yet the voluntary being who has transgressed God's law cannot change his feelings and conduct toward God and his law; so he must come to Christ and pray for the Spirit to enable him to come to Christ, that he may be renewed, justified, and sanctified!

But can a sinner pray with a wicked heart? Take any act or state of mind involved in prayer;—adoration, thanksgiving, confession, supplication,—can these be honestly engaged in with a wicked heart? Can a man whose will and affections are yet out of harmony with God *sincerely* pray? What is prayer? Does it not imply a new heart? "If I regard iniquity in my heart, the Lord will not hear me." Either the sinner does cherish iniquity when he comes before God in prayer, or he does not. If he does, then his prayer is a mockery, and God will not hear it, whether it is for a new heart or for anything else. If he does not cherish sin, then why is not his heart already changed? If he can *sincerely* pray, if he does "apply to Christ sincerely," that is, believingly, is not this itself an evidence of the change?

How limited and erroneous a view of the death of Christ is that which presents as its object the procuring of the Holy Spirit to make sinners a new heart! Where is any such view presented in the New Testament? The instructions of Peter to the convicted multitude on the day of Pentecost were widely different from those of the writer before us. He did not tell sinners to pray for a new heart, nor to pray for the Holy Spirit to give them a new heart. No; as an inspired man, teaching them their whole duty, he said, *Repent* —change your minds,—" and be baptized in the name of Christ"—openly commit and consecrate yourselves to Christ—"for the remission of sins, and ye shall receive the Holy Ghost." The gift of the Spirit was promised upon the condition of repentance and faith.

No doubt the Holy Spirit does draw men to Christ, and none come but through him. But to tell a sinner who is living in willful transgression of God's law, to pray for a change of mind, is to mystify the whole subject and to keep him in delusion and sin. We are sorry to see such teachings from so influential a source.

SERMONS AND DISCOURSES. By Thomas Chalmers, D.D. Now completed by the introduction of his Posthumous Sermons. In two volumes. Carter & Brothers. 1851.

This is one of the richest contributions ever made to English Theological Literature. What a prodigious amount of thought in these two volumes! What grand and elevated manifestations of the glory of God, the wisdom, and mercy, and justice of his government, were studied, pursued, and illustrated by the illuminated and sanctified intellect of this great writer and preacher. For their thoroughly evangelical character, their closeness of appeal and application to the conscience, the profoundness of thought and vastness and comprehensiveness of view, the strength and originality of style and the power of imagination, for all these qualities combined, there is no similar body of sermons in the English language that can sustain a comparison with this complete collection. The posthumous sermons are a great addition to the value of these volumes, not only for themselves, but for the light they throw upon the biography of Chalmers, and the progress both of his mind and his religious views and feelings.

The first of these volumes contains, besides the posthumous sermons, forty-four rich practical discourses on various important texts and topics. The second embraces the seventeen powerful searching sermons on the depravity of human nature, the eight discourses on the application of Christianity to the commercial and ordinary affairs of life, the discourses preached in St. John's Church, Glasgow, the grand and celebrated discourses on the Christian Revelation viewed in connection with Modern Astronomy, and a number of occasional sermons, besides the work of Chalmers on the Evidences of Christianity. The bare enumeration of these productions shows the great value of these two volumes, which we trust will obtain a wide circulation, and a rapidly increasing number of attentive readers. C.

THE INDICATIONS OF THE CREATOR; or the Natural Evidences of Final Cause. By George Taylor. New York: Charles Scribner. 1851.

The press of Mr. SCRIBNER teems with valuable and beautiful publications,—juvenile, devotional, biographical, historical, scientific,—many of which have lain on our table for several weeks, awaiting their turn for such an examination as would authorize a notice in our columns. The importance of examining books before noticing them—a plan to which we have a fixed purpose to adhere, however it may try the patience of authors and publishers—is exemplified with respect to the volume now under consideration. We saw the other day a critique upon it, to the effect that it was a revival of the abortive attempt to make an *à priori* argument for the existence of God. Now, the writer of that critique either had not read the book, or he does not understand the *à priori* argument. The argument of this book is not at all the metaphysical *à priori* argument, but the argument from *design*, presented in its more recondite form, and illustrated from the more recent results of scientific investigation. First, the nebular hypothesis is discussed and impeached, though not utterly discarded; indeed it were not wise absolutely to discard it, after the discussion on this subject at the late meeting of the Scientific Association at Albany. Next, the revelations of Astronomy, Geology, Comparative Physiology, and Physical Geography, are considered in their several indications of a Creator. The leading facts of these sciences are luminously presented, and the argument is perspicuous and weighty. The volume is just what is needed to counteract the infidel tendencies of superficial scientific deductions, and to furnish the plain Christian with argument against smatterers in science. The work is in reality a beautiful treatise on Natural Theology; it unfolds the glories of the Creator far beyond the bounds where Paley's vision was limited by the meager scientific discoveries of his day, and it infuses into all the contemplated works of God, the life and presence of the Deity himself. For popular use we know of no better treatise on this subject. It is got up—as are all the recent publications of this house—in a very attractive style.

THE BIBLIOTHECA SACRA AND AMERICAN BIBLICAL REPOSITORY. October, 1851. Andover. W. F. Draper.

The contents of this number are—1. Life of Zuingli, by Prof. Robbins; 2. Proofs of the Existence of God, a continuation of the article on Anselm; 3. A critique on Harrison's English Language—severely just—by Prof. Goodwin, of Bowdoin College; 4. Government and Population, L. I.—an article of much present practical importance; 5. History of Latin Lexicography; 6. The Nature and Kinds of the Sounds of Speech, as a Physiological Basis of Grammar; 7. A Vindication of the translation of Ps. 22: 27—"They pierced my hands and my feet"; 8. Neander's Services as a Church Historian—translated by Prof. H. R. Smith; 9. Recent works on Asia Minor; 10. Notices of New Publications; 11. Select Literary and Theological Intelligence.

This rich Quarterly—a mine of wealth to the Biblical student—embraces in its recent number a wide range of subjects, discussed for the most part, with ability, and supplying ample materials of thought and illustration for the pulpit, and the select theological and literary circle. We are a little surprised that an article of such imperfect scholarship as the 7th in the above list, should have been admitted with the consent of the cautious and erudite editors. It seems, however, that it was a legacy *from* the Biblical Repository, and we suppose the publication of all matter accepted *for* that periodical was a condition of the *union; if so*, it is another illustration of the heavy and mortifying sacrifices that "the Union" now-a-days demands. We hope that old budget is pretty well exhausted. The high and varied scholarship of the *Bibliotheca*, its erudite discussions upon questions of Theology, of Metaphysics, of History, of Language and of Interpretation; its copious summary of Literary and Theological Intelligence, and its resumé of all that pertains to Biblical learning, render it to the minister who would advance in professional knowledge, an indispensable companion. Yet many a worthy and studious minister is deprived of its benefit through poverty. There is no worthier object of enlightened benevolence than the supply of this want by the contributions of wealthy and large hearted members in the churches.

It is for the honor of Christian learning in our land, and for its promotion also in after generations, that this periodical should be ably sustained.

THE AMERICAN JOURNAL OF SCIENCE AND ARTS; for Nov., 1851.

The new number of this valuable journal contains several articles of interest for the general reader. Of this character is that of Prof. Olmsted, on the zodiacal light—a phenomenon to which that gentleman has devoted special attention; also that of Rev. C. L. Lyman, on the Pendulum Experiment. In noticing the last number of the *Journal* we suggested the desirableness of an article that should as far as possible render the pendulum experiment intelligible to unscientific readers. The article now referred to is precisely of the description that we had in view, combining the popular with the scientific, and giving a resumé of the whole subject, suited to the comprehension of any one possessing a modicum of mathematical and astronomical knowledge. Prof. Dana's valuable observations on the coral islands are continued in this number.

The *Journal of Science* is of course indispensable to every scientific man; but it should also be patronized by educated men generally, for their own personal improvement and for the honor of science in our country.

THE ILLUSTRATED NEW TESTAMENT. New York: D. Mead editor, D. Sewell publisher.

This is a very neat pictorial edition of the New Testament. The illustrations are pertinent and well executed. The notes are not very critical, hardly enough so to be of much service—and yet they will sometimes help to elucidate a difficult passage. We have seen only the second number.

EPISODES OF INSECT LIFE, by Acheta Domestica. M. E. S. Third Series. New York: J. S. Redfield. 1851.

A third volume of this attractive work has appeared, to mark the progress of the seasons. The English language does not afford another work at once so unique in design, so instructive in details, and so beautiful in illustrations. The whole series will make a splendid holiday gift.

NEW MUSIC.—Firth, Pond, and Co., No. 1 Franklin Square, have published the following new sheet music. Melodies of the Bohemian Family—"*Oh! for a home beside the hills*;" "*Willie my Brave*;" "*The dying child's request*;" "*The song of Christiana*," Music by Augusta Browne; and "*The Midnight March*."

These pieces, all and several, have been tested in our hearing, by good voices and a good piano; we therefore speak advisedly when we commend them to the lovers of good music in the parlor circle.

For the Independent.

MY HUSBAND'S GRANDFATHER.

We had been married more than two years when my husband proposed a visit to his grandfather. I had frequently listened with interest and pleasure to the recital of the excellences of this aged relative; his patriotism, integrity, and justice, but particularly his piety, were often subjects of eulogy, always ending with the remark, "but you must see him and I am sure you will love him." Thus interested, I readily assented to the proposal for a ride to H——. It was a charming day in June—the queen of our New England months; our ride lay through cultivated farms, which spoke of man's industry and God's goodness, in the rich fields of grass and grain, orchards of fruits, and patches of vegetables, which on every side met our eyes, giving sure proof of an abundant harvest. Our course lay along the banks of a broad and peaceful river, which in receiving supplies from its tributaries seemed to me not an unapt emblem of the real Christian's course through life. Christ the great source—the tributaries, the word, prayer, self-examination, Christian intercourse, and Sabbath privileges—while its constant and gentle discharge into the ocean reminded me of those various duties of benevolence and love, the performance of which are the outward fruits of inward *holiness*.

We rode on, admiring and enjoying, feeling that some of the natural beauties of Paradise remain in the world although its spiritual character has been so defaced. At length we reached and rode through the pleasant village, at one end of which lived our paternal friend. His house like the owner was ancient in years and in aspect, the front was two stories with a sharp angular roof, while on the back the roof was extended to an extreme obtuse angle, making but one story in hight; we entered through the gate with a heavy latch to the front door, and soon found ourselves in grandfather's sitting-room. How time-worn everything looked; the tall clock in the corner which had ticked away more than half a century, the shining deal tables with feet turned out, the heavy, high-backed chairs (a large three-cornered one occupying a recess), above it was a little shelf supporting a spectacle-case, a quarto Bible, a hymn-book, and an almanac—all bearing the marks of frequent use—an open fire-place well supplied with oak branches, broad-spread fern leaves and the fragrant juniper; the hard wood floor which had never seen paint was worn to a polish by frequent scrubbings, while here and there were spread braided mats, proofs of household industry and thrift. Our venerable friend of nearly a century soon came in, his whole appearance patriarchal, of ordinary stature, slightly bent; he approached, and gave us a cordial greeting, his profile was of the Roman model, strongly marked, showing him to have been a man of decision and energy, while the general expression was one of such beautiful serenity and repose, it seemed easy to fancy that an inward combination of the Spirit's graces had shone through and settled on the countenance.

The visit was one of no ordinary gratification; our grandfather as connected with this life lived in the past, drawing largely upon his memory in relating those events in our country's history which in his early life had been of such moment. He was a lad during the French war, and could perfectly remember the taking of Cape Breton by Sir William Pepperell, in 1745. He engaged most zealously in our revolutionary struggle; feeling the justness of the Colonial cause in resisting British oppression, he cheerfully sent several sons to fight their country's battles. Having a large family he did not enlist personally in the service, but did much in various ways to facilitate the operations of the army. At one time, when the army were in want of powder, he volunteered his services and went from house to house, removing kitchen-floors where there was no cellar beneath, and collecting dry earth from which he extracted saltpeter, an essential ingredient in gunpowder. He built a large privateer on the banks of the Merrimac, and when the news came of the death of a son who had fallen in one of the South Carolina battles under Gen. Greene, it only gave a new impulse to his energies. But his piety was the more attractive, as it was the crowning excellence of his character, shedding a radiance over every virtue, imparting a luster to every action, and "bringing into captivity every thought to the obedience of Christ." Through a long life he had witnessed a good profession, proving his faith by obedience, an officer of the village church for sixty years, and a member for a longer period.

From this time our visits to grandfather were frequent. How full of instruction was his conversation, urging upon *all* the need and duty of a personal interest in Christ; saying to a grandson absorbed in business, "don't forget to walk humbly with God;" to another, a strict moralist, remember "that without holiness no man can see the Lord;" "my life has been long ninety-seven years, and how little have I accomplished for God. I want all to begin young to love and serve God, 'twill be such a consolation in old age." With his tremulous hand on the head of a little one of the fourth generation, he said, "dear child, may God *bless* and *enrich* thee with his grace, giving thee a heart to labor for *him* on earth and at last receive thee to a heavenly home above." Thus did precepts drop from his lips like dew, each sentence full of truth, conveying to every listener the conviction that though the outer man was decaying the inner man was "renewing day by day." Leaning on an unfailing support he hardly thought of the stream of death he was to cross but of the city beyond, and of that Source of light and glory on which his eye had been so long fixed. He was not long in waiting for the summons. Having nothing to do but die he welcomed Death and departed; leaving the evidence of nearly a whole life to the power, excellence, and strength of a right Christian faith.

What lessons may be learned from the death of a believer! As we look on the features so lately animated by the soul just escaped, how solemn and appalling is the reflection that "dust returneth unto dust;" the narrow house, its loneliness and coldness, all make the gloom gloomier; just then a thought of Christ and his resurrection breaks in upon the mind, and with it the assurance that the "corruptible shall put on in corruption, and the mortal, immortality."

PORTSMOUTH, N. H.

MISCELLANEOUS.

What will the End Be?

When I see a boy angry with his parents, disobedient and obstinate, determined to pursue his own course—to be his own master, setting at naught the experience of age and disregarding their admonitions and reproofs, unless his course is changed, I need not trouble myself to inquire "What will his end be?"

When I notice a little girl quite fond of dress, and that her pride is increased; dissatisfied and unpleasant at times if she cannot obtain her desires, and anxious to appear better clothed than circumstances will permit, her thoughts occupied with what others will think of her dress—unless she changes her course of conduct I need not ask what her end will be.

When I see a boy desiring the society of the wicked and depraved, associating with those who swear, lie, cheat, and steal; seeking their companionship, making their friendships—I need not inquire, unless he alters his course, what his end will be. He will soon be as bad as his companions or worse.

But when I see a boy kind, affectionate, respectful, obedient to his parents; found in the sanctuary, joining God's people in his worship; loving to pray to him; who is punctual at Sabbath-school, attentive, quiet, with his lesson well committed to memory and ready to recite; seeking good company, forming good habits,—I can predict with almost a certainty, what the end of that boy will be. He will find a "house not made with hands, eternal in the heavens."

From the Christian Advocate and Journal.

"What about those Onions?"

While our last General Conference was in session at Pittsburgh, the Temperance Societies in keeping good company, forming good habits,—I can predict with almost a certainty, what the end of that boy will be. He will find a "house not made with hands, eternal in the heavens."

From the Christian Advocate and Journal.

"What about those Onions?"

While our last General Conference was in session at Pittsburgh, the Temperance Societies in the city held frequent meetings, and several members of the conference addressed the meetings. One of the Delegates, from "down East," related an incident, in substance as follows:—

A merchant, in a small village, sold rum; and had of course a large number of customers, who became poor as a consequence of his ruinous traffic. The wife of one of these men had waited on the rum-seller to entreat him to sell her husband no more of his deadly drink. She was coldly received, and obtained no assurance of favor. It was in vain that she told him of her husband once was, and what he would be again but for his traffic, which had already reduced them to abject poverty. In vain she drew the truthful picture of poverty, want, and sorrow. No sympathy was inspired in the heart of the rum-seller.

As time rolled on the inebriate husband went still downward in his course, and had not only sold for rum everything which he could exchange for the fiery beverage, but had run up a bill of a few dollars for the article at the store of this merchant. For though nearly all the labor he performed was for RUM, and for RUM alone, it was so far destroyed in his physical as well as mental and moral powers, as to be able to work but little, besides rendering his home a place of sorrow and want.

The afflicted wife struggled, as she was able, to provide for her little children, herself, and her ruined husband. A small plat of ground which composed the yard of their poor rented cottage, was put in order by the wife and her little boys, and sown with *onions*. These were tended and weeded with much care, and gave early and unmistakable signs of a plentiful crop. Together with what delightful anticipations did the children look upon the work of their hands; upon all which they could call their own! And as some dollars were likely to be realized, the mother told them of many little comforts which might be procured for the coming winter by the sales of their little harvest. No wonder they looked eagerly for the time of gathering their all—their only wealth!

At last the time arrived, and the little hands which reared, were now busy in securing the cultivated treasures. But little did they know the grief and disappointment which awaited them! On the very day which they hoped to gather the harvest, they were to be robbed of the fruit of their toil. The rum-seller had long had his eye upon that only fruitful spot on the desolate possessions of the victim of his cupidity; and as soon as the *onions* were out of the ground, the officer of the law was there to seize them at the bidding of the merchant, on his demand against the poor husband and father of the producers! Such an affliction was as great and overwhelming to these poor ones as would be the burning of the store of a wealthy merchant, with all its contents; or the sinking of the ship in which his all was ventured! *It was their all!* and though that was little, it was much to them! Deepise not the trials which come upon the poor, nor the tears which they shed over their *little*, as RICH losses! The deed of the oppressor was told in every part of the village, and in an hour a hundred hearts beat high with indignation. The injured and robbed ones shared in the sympathy of the good people, and this sympathy took on substantial forms.

But the rum-seller, what was done to him? Verily, he had his reward! Did the strong men of the place hang him on the nearest tree? No. Did they give him a hundred lashes on his bare back, well laid on? Nothing of the kind. Well; what did they do? Now, be patient and I will tell you all about it. They left him to the ladies; and woe to the poor wight against whom they combine. A large number met in an "indignation meeting," and laid their plan of vengeance. Its details can best be seen in its execution. Next morning one of the ladies called at the store for the purpose of examining several articles in the dry goods line. After looking, and having the counter well loaded by the obliging trader, she said, "How is it about those onions?" and firmly told the abashed merchant she should trade no more with *such a man*.

Scarcely had he time to return his goods to the shelves before another lady entered; and, going through a similar process, looked him in the face, with an expression of contempt, saying, "What about those onions?" and left with the assurance that he could not have her trade!

Such were the calls with which the trader was favored, in quick succession, to the number of a dozen or more; each in turn asking, "What about those onions?" and pouring upon his miserable head their burning invectives, worse than coals of fire; closing with the declaration that they should trade no more with him.

As the proceedings of the ladies became known, the indignation seemed to be contagious; and even the little boys as they passed the store, would shout, "*How is it about those onions?*"

Such, reader, was the vengeance which was meted out to that miserable sinner! And what do you think was its end? Why, it would have been easy to foretell that. What could a man like him do? Not a man would brave the displeasure of the ladies by trading with him. He could not show his head without bringing it in contact with *onions*! figuratively; and his quiet as well as his occupation was gone.

Having an opportunity to *sell out* to a better man, he embraced it, and went to a land which was very far off; it is hoped to reform his conduct, and establish a good reputation. It is, however, doubted whether he ever relished onions, "fried, roasted, boiled, or raw."

I will not be sure, but my impression is, that after the tempter fled, the poor inebriate was restored to his former sobriety; and his wife and children were again happy in his love, and the peace and plenty which blessed them with their presence. See what the ladies can do! We read that "the wrath of a king is terrible;" but it is nothing when compared to that of a dozen virtuous females, brought to its focus upon the head of such a man. Let all the good women of our land take a firm stand against rum-selling, and it shall flee away like the onion-man!

Schenectady, N. Y. B. M. HALL.

To the President of France

Hast thou forgotten, thou more vile
Than he who clung to Helen's isle
Rather than fall among the brave?
Hast thou forgotten so thy flight,
When sparing Philip's peaceful might,
Disdained to hurl thee to thy grave?

Forgotten the chain'd eagle, borne
Shaken by ridicule and scorn
Up Boulogne's proud columnar hill?
Twice traitor, ere a nation's trust
Raised thee a third time from the dust
For what? . . . to be a traitor still!

The hands that thrust thy uncle down,
And threw into his face his crown,
Contemptuous, were held forth to thee;
Not for thy valor or thy worth,
Believe me, were those hands held forth,
No, but from joy that thou were free.

O brow of brass! O heart of stone!
Dost thou of Europe's sons alone
Repel the exile from thy shore,
Whom Plague's implacable disease,
Whom murderous men, tempestuous seas,
Had spared, whose wrongs for worlds deplore?

Him, when the sons of Ismael saw,
The man who gave free men the law,
They stopt the camel train to gaze;
For in the desert they had heard
The mimicries of Kossuth's word,
The myriad voices of his praise

Him, ever mindful of her trust,
America, the firm, the just,
Beneath her salutary star
Invokes, and bears across the main,
Until his native land again
Avenges an unrighteous war

England! I glory that mine eyes
First opened on thy sterner skies,
Where the most valiant of mankind
Bear gentlest hearts; I glory most
At the proud welcome on Thy coast
Of him, the brave, the pure, the wise.

My England! look across the Strait!
Behold the chief whom thousands hate,
But fear to touch; because the Tzar
Nods at him from his saddle-bow,
And says, "*If any strike a blow*
Against my slave I rush to war."

Safe art thou, Louis!... for a time
But tremble... never yet was crime
Beyond one little space, secure.
The coward and the brave alike
Can wait and watch, can rush and strike...
Which marks him out of them, be sure.

Some men love fame, despising power,
Well sheltered from its sultry hour,
And some love power, despising fame;
Among the crowd of these art thou,
And soon shalt reach it... but below
A Catiline's and Nero's name.

October 7. WALTER SAVAGE LANDOR.

Maine Law in Portland.

The mayor of Portland has addressed to the citizens a lengthy report of the operations of the law in that city. We copy the following portion of this report:—

"At the time of its passage there were supposed to be in this city from two hundred to three hundred shops, and other places where intoxicating liquors were openly sold to all comers. At the present time there are no places where such liquors are sold openly, and only a very few where they are sold at all, and that with great caution and secrecy, and only to those who are personally known to the keepers, and who have relied upon not to betray them to the authorities. The stock of liquors which the keepers of these places had on hand when the law went into operation will soon be exhausted, and some difficulty will be found by them to replenish their stores, as the law will enable us to stop entirely the supplies of new liquors, which have hitherto been received principally by railroad and steamboat. Three months ago there were in this city several wholesale dealers in liquors; but at the present time there is not one—the wholesale business ceased entirely on the law going into operation. There was but one distillery in the State at the time of the enactment of this law, though another was in progress on a very large scale. Operations on the latter were promptly stopped, and the other has been demolished. At the present time there is no distillery in this State. The result of this branch of the law must be of course salutary and decisive than its most ardent friends had reason to anticipate. Although extremely stringent in its provisions, and summary in its processes, it was received by the great majority of the people of this city and of the State with approbation—and by all with quiet acquiescence; and in this city its vigorous execution has been attended with as much quiet as has been experienced in the execution of any other law upon the statute books."

How to Burn Coal.

The art of burning coal is not properly understood as it ought to be. Too much coal is usually placed in the stove, by which the draught is destroyed and the gases are imperfectly consumed. The *Miners' Journal* of Pottsville says there are two errors in the way we burn coal, by which more than one half is wasted. 1st. We have to shut the door of our stove or furnace, to make a temporary overcombustion at one time, and at another time we have to leave open the door and let in cold air to cool off. 2. The gas that ascends our chimneys carries off with it a deal of coal that is unburned, merely coal in vapor, which gives out little heat for want of air to consume it. We lose the most of the unconsumed vapor of coal when the door is shut. When it is open the vapor is consumed, but the heat is reduced by a flood of cold air and carried up the chimney. What is required then is an air-tight door over the ash pit, through which you can let in just what air is necessary for quick or slow combustion as desired. The door that admits the coal should be tight, and should never be opened except to put coal in. A small flue should admit a stream of air, heated by contact with the stove, to mix with the gas on top of the fire. In buying a stove, if you find that the stove or furnace door must be left open when you want to moderate your fire, reject it; for it is essentially wrong in its construction, and it will consume three tons of coal where one would answer if the draft door were air-tight.

A Safe Course.

M. Vacquerie, the sole remaining editor of "*L'Evenement*," a Paris daily,—his three colleagues, including M. Charles Hugo, all being imprisoned for political articles—had pushed for a "leader" which would avoid the talons of the law—published the following. The hint it gives may yet prove valuable to free presses in our own land, if the Northern people continue to yield, as supplianntly as they have done, to the insolent slave power:

"Grammar is the art of speaking and" writing correctly.

"A door must be either open or shut.

"It seems to be certain, according to the testimony of creditable historians, and we may be allowed to believe it after them, that Ravaillac had something to do with the sudden and unlooked for death of our late King, Henry the Fourth, which took place, it is said, in the rue de la Ferronière, at Paris. We publish this intelligence with every reserve, and we shall be happy to receive any rectificatory details which may be forwarded to us upon this dreadful occurrence.

"The office of the *Constitutionnel, a universal journal devoted to politics and literature*, is situated in the street of the 24th of February, late Valois, No. 10. Letters should be addressed to M. Barifice. N. B.—Pay your postage.

"The elephant is the biggest and most intelligent quadruped. What a trunk and ivory tusks!

"If we are to believe certain geometricians, perhaps a little rash in their assertions, a straight line is the shortest way from one point to another.

"All that glitters is not gold.

"Mr. Friquarb, aged 38, and a cobbler by trade, desires a situation as porter. Has satisfactory reference.

"The smelling apparatus is situated upon the face. It consists of a cavity, placed above the mouth, reaching upwards to the base of the skull, downwards to the arch of the palate, forward to the nostrils, and backward to the throat, into which it opens through two orifices.

"We stop here this sincere and daring sketch of the present state of politics in the hope, but not at all in the certainty, of having kept within the limits assigned to the liberty of the press.

AUGUSTE VACQUERIE."

The Way to be Brave.

Speak kindly to that poor old man,
Pick up his fallen cane,
And place it gently in his hand,
That he may walk again.
His bundle, too, replace with care
Beneath his trembling arm;
Brave all the taunts that you may hear,
To give his life a charm.

A braver deed than scorners boast
Will be your triumph then,
A braver deed than annals tell,
Of some distinguished men.
Yes; leave that thoughtless, sneering crowd,
Dare to be good and kind
Then let them laugh, or laugh they may,
Pass on; but never mind.

Pass on; but think once more of him
The wreck that you have seen,
How once a happy boy like you
He sported on the green;
A cloudless sun above his head,
The future bright and fair,
And friends all watching o'er his couch,
To breathe affection's prayer.

But ah, the change! He wanders now,
Forsaken, lone, and sad—
Thrice blessed is the task of those
Who strive to make him glad.
Speak kindly to that poor old man,
Pick up his fallen cane,
For that will ease his burdened heart,
And make him smile again.

THE IMPORTANCE OF EARLY RELIGIOUS EDUCATION OF CHILDREN.—Children are capable of receiving religious impressions at a very early age. They are then much more readily brought under religious influence than in after years when their habits are confirmed, and hearts hardened by contact with an evil world. Every husbandman and zoologist is familiar with this principle, and turns it to profit. When the husbandman would train a vine, he does not select the rugged growth of years, but would rather choose the tender scion, and transfer it to his vineyard, while its fibers are tender and its tendrils delicate. With such a choice he finds but little resistance in shaping its growth. When the zoologist would domesticate a wild animal he would not choose one with fully developed frame and ferocity, matured by the exercise of its native habits, but rather select the young, ere its fierce nature has been matured. Then his task is easy. From these observations we should be especially solicitous in reference to our children. Multitudes, who become the subjects of grace in advanced age, in their fierce struggles against early habits, are led to deplore the deprivation of early religious instruction.

OPENING OF A MOUND.—The workmen on the Baltimore and Ohio Railroad opened an Indian mound on Saturday last, on the farm of B. M'Mechen, Esq. The mound was about 70 feet in diameter and 11 feet high. Nearly on a level with the surrounding earth was found an altar of stone, evincing the action of the fire; west of, and north of the altar, the head and body of an Indian extending west of north, at a slight declination from the head to the feet. The body was covered to the depth of a foot or more with ashes, in which the salt was still manifest to the taste, as we are told. The body was remarkably perfect, and was mostly preserved around this body were twelve others with their heads centering toward it, and feet projecting. No articles of art were found, except a polished stone tube about 12 inches in length.—*Wheeling (Va.) Gazette.*

INTERESTING EXPERIMENT.—In the Roscrean Work-House, Ireland, the learned Doctor in charge has appropriated one of the Wards to the exclusive use of a deaf and dumb nurse, who has charge of four children. The object is to keep them isolated from companionship with all who have the gift of speech, until they have attained the age when children usually acquire a knowledge and use of language. The object is to acquire *the natural language of man*. This experiment, if thoroughly carried out, will probably show that man has no natural language.

It will be remembered that the Phœnicians once made a somewhat similar experiment with an infant, which was placed in the desert in the charge of persons sworn not to permit the utterance of a word in its presence, and which at last was found by allowing it to suckle a goat. In that instance the first attempt of the child at vocalization resulted in the imitation of the bleating of its foster-mother.

At the cattle-show in Amherst, there was a team of 96 yoke of oxen from Belchertown, decked with banners, and drawing a car with 181 men, including a band of music. Fifteen yoke bottles were kept back by a storm.

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